Grecian Guild Studio Quarterly

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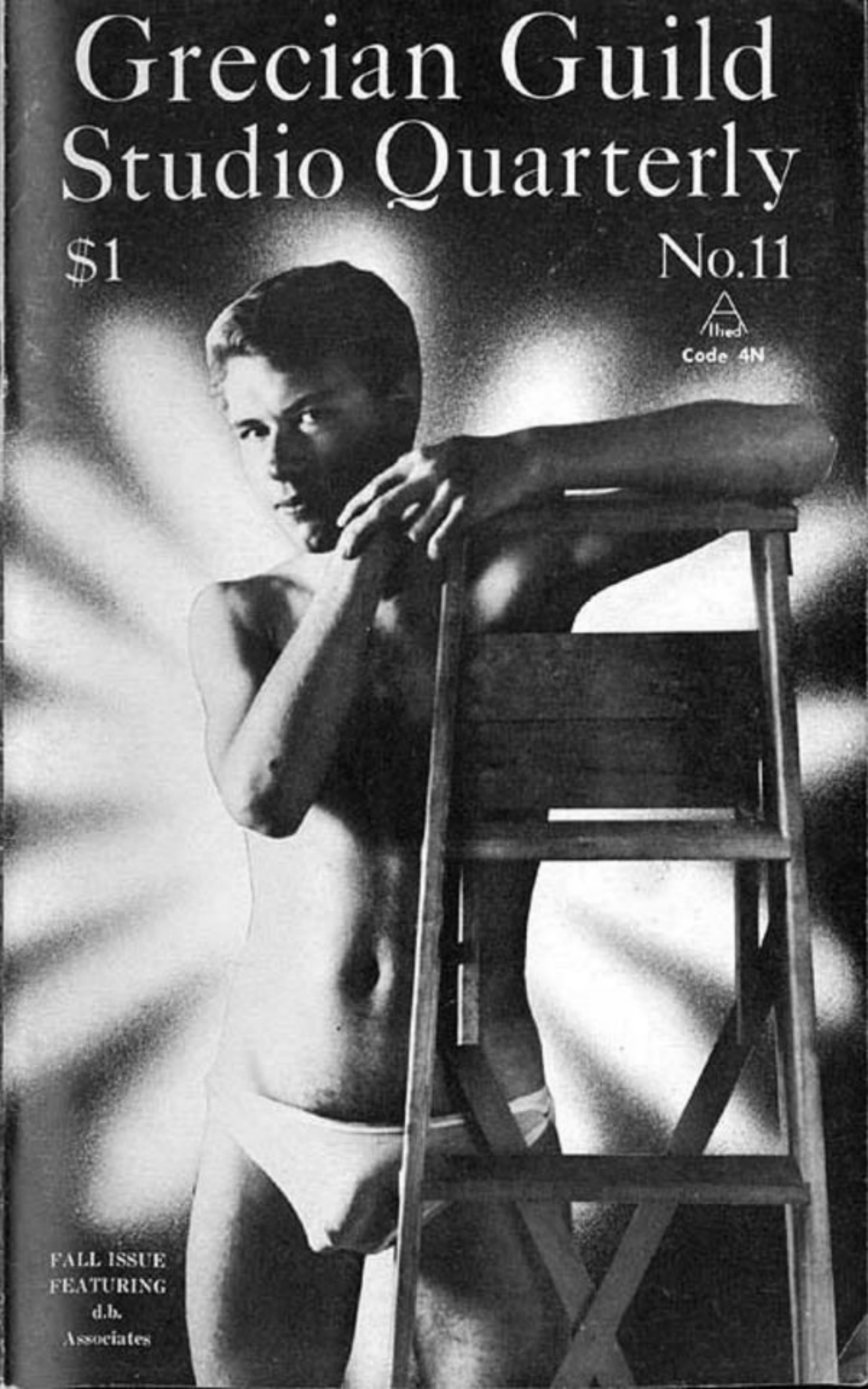

FALL ISSUE
FEATURING
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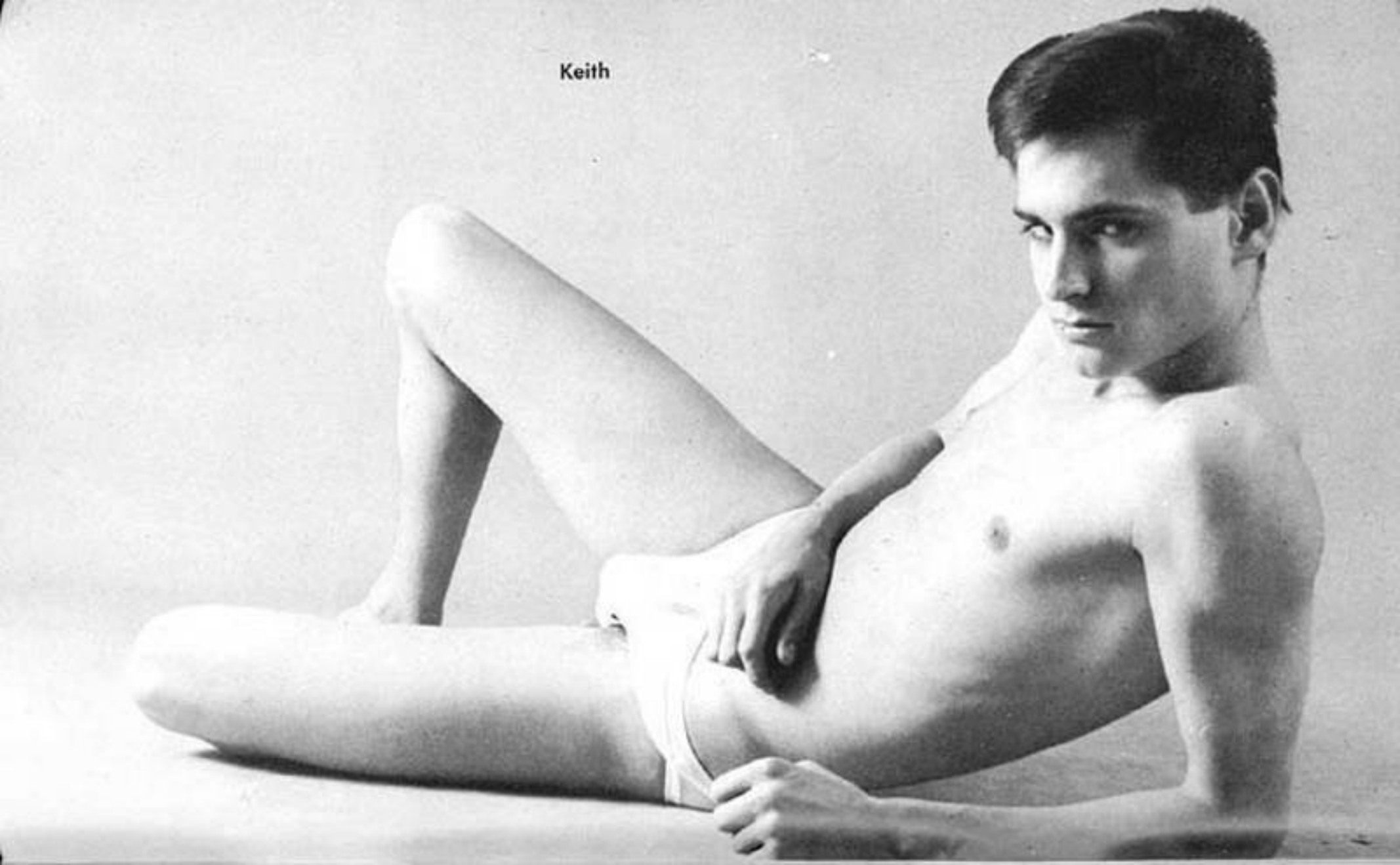
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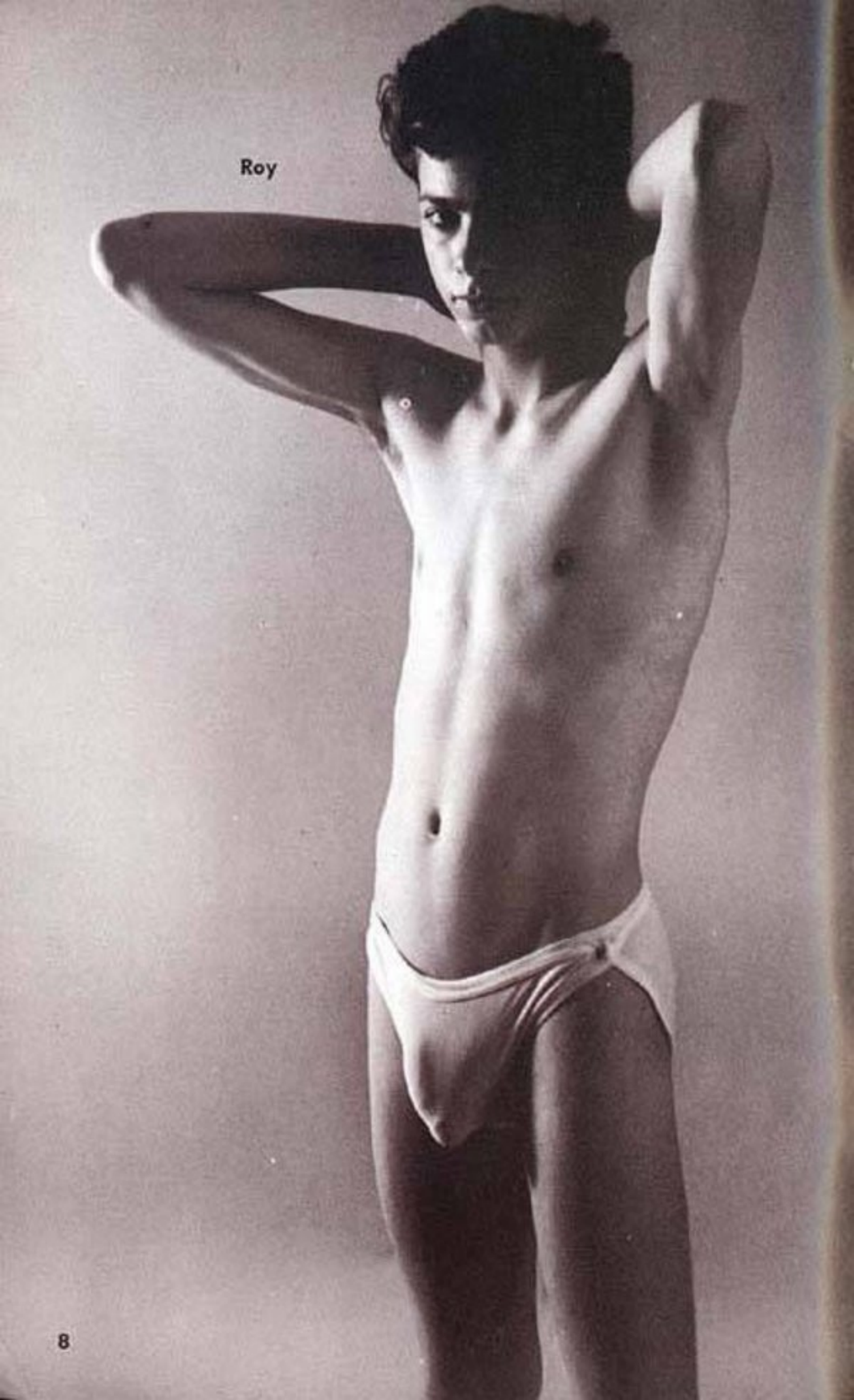
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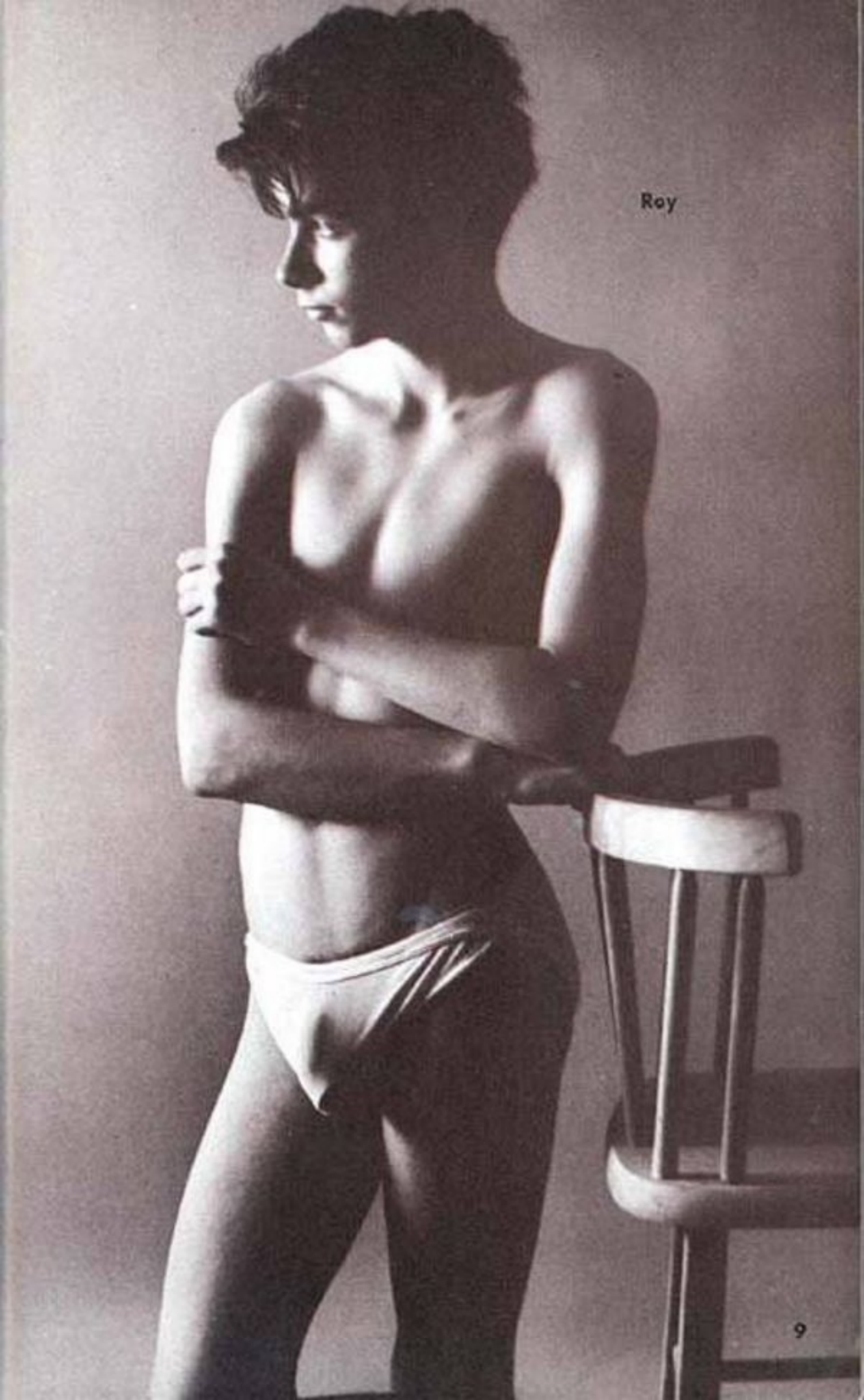
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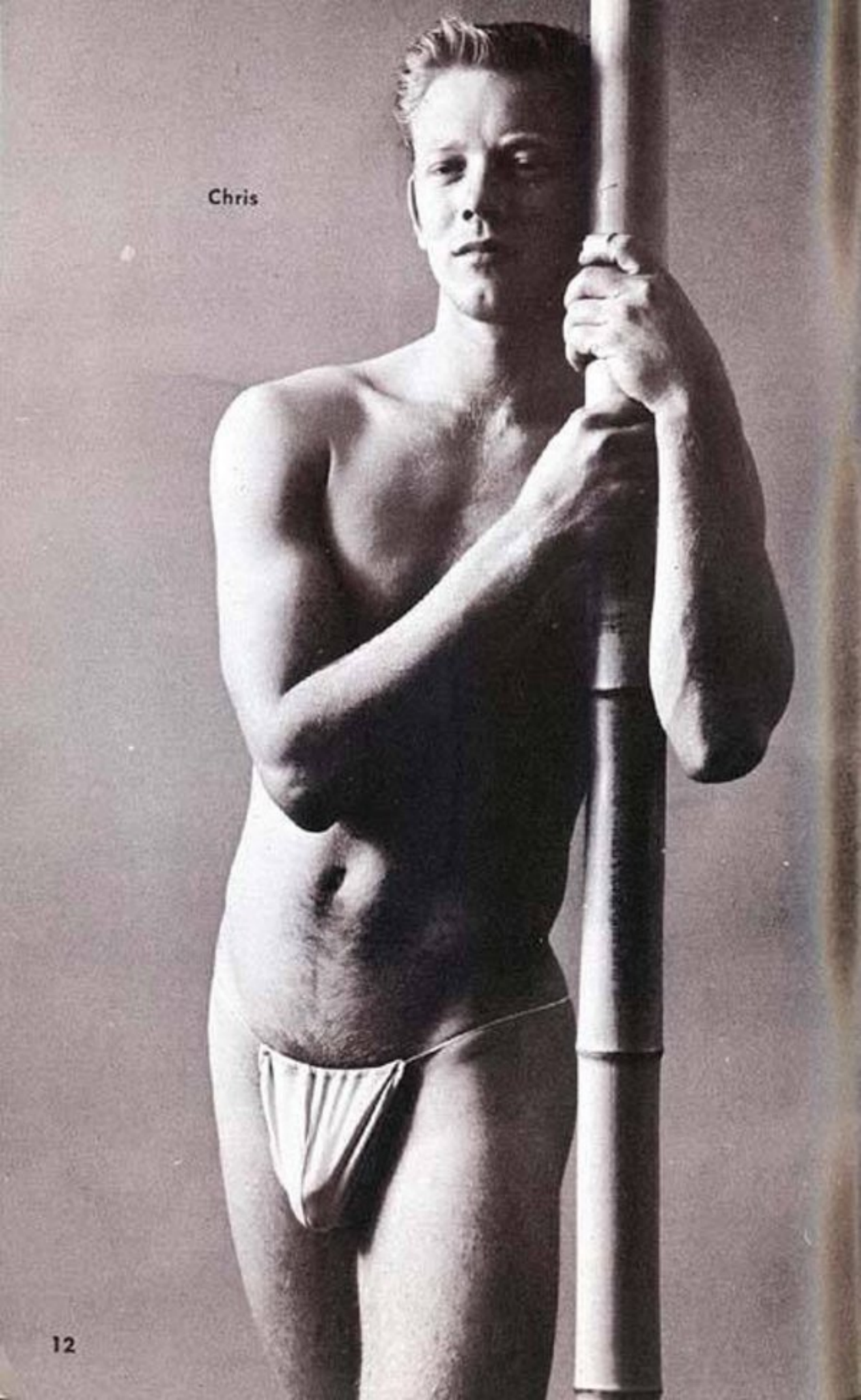
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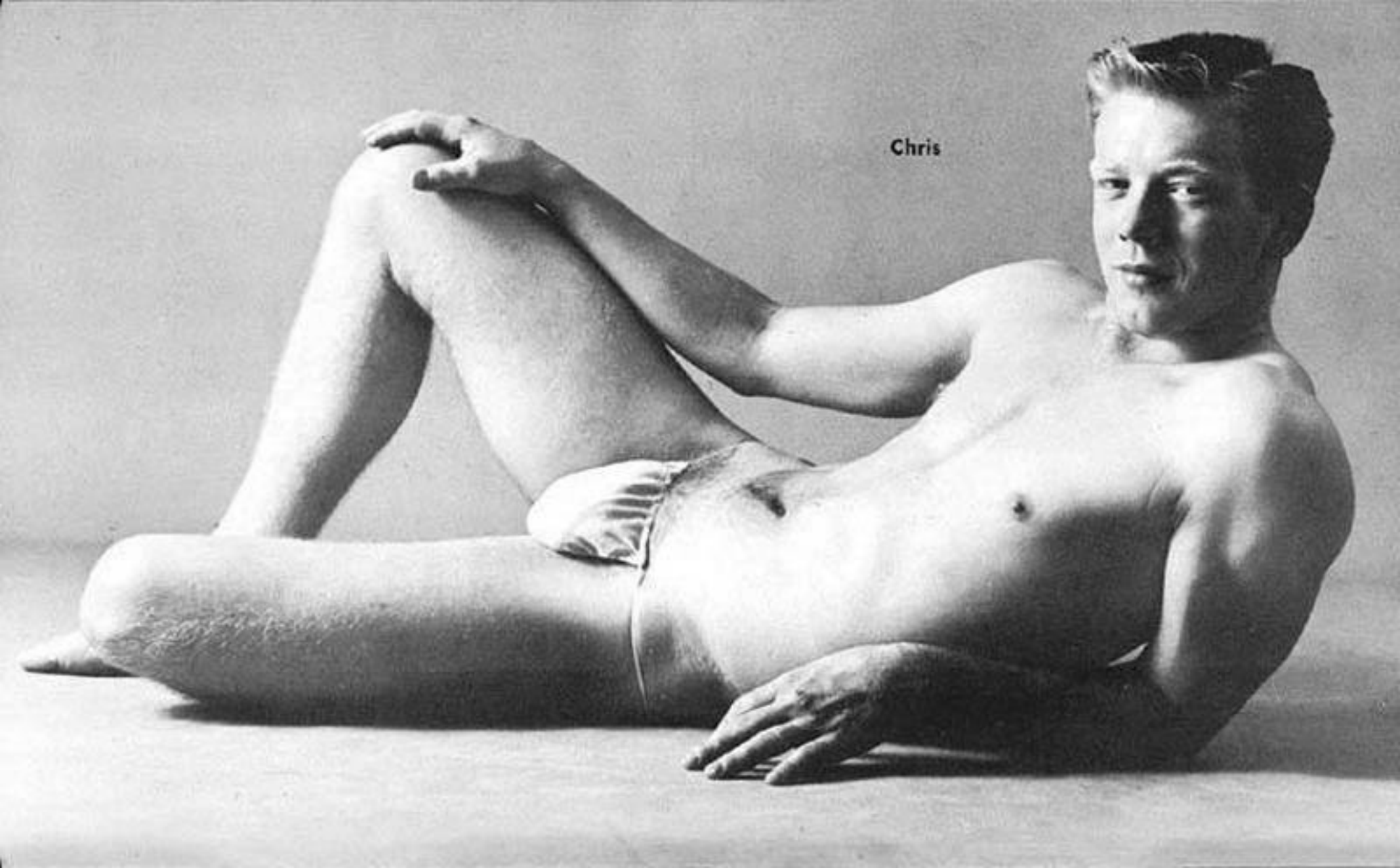
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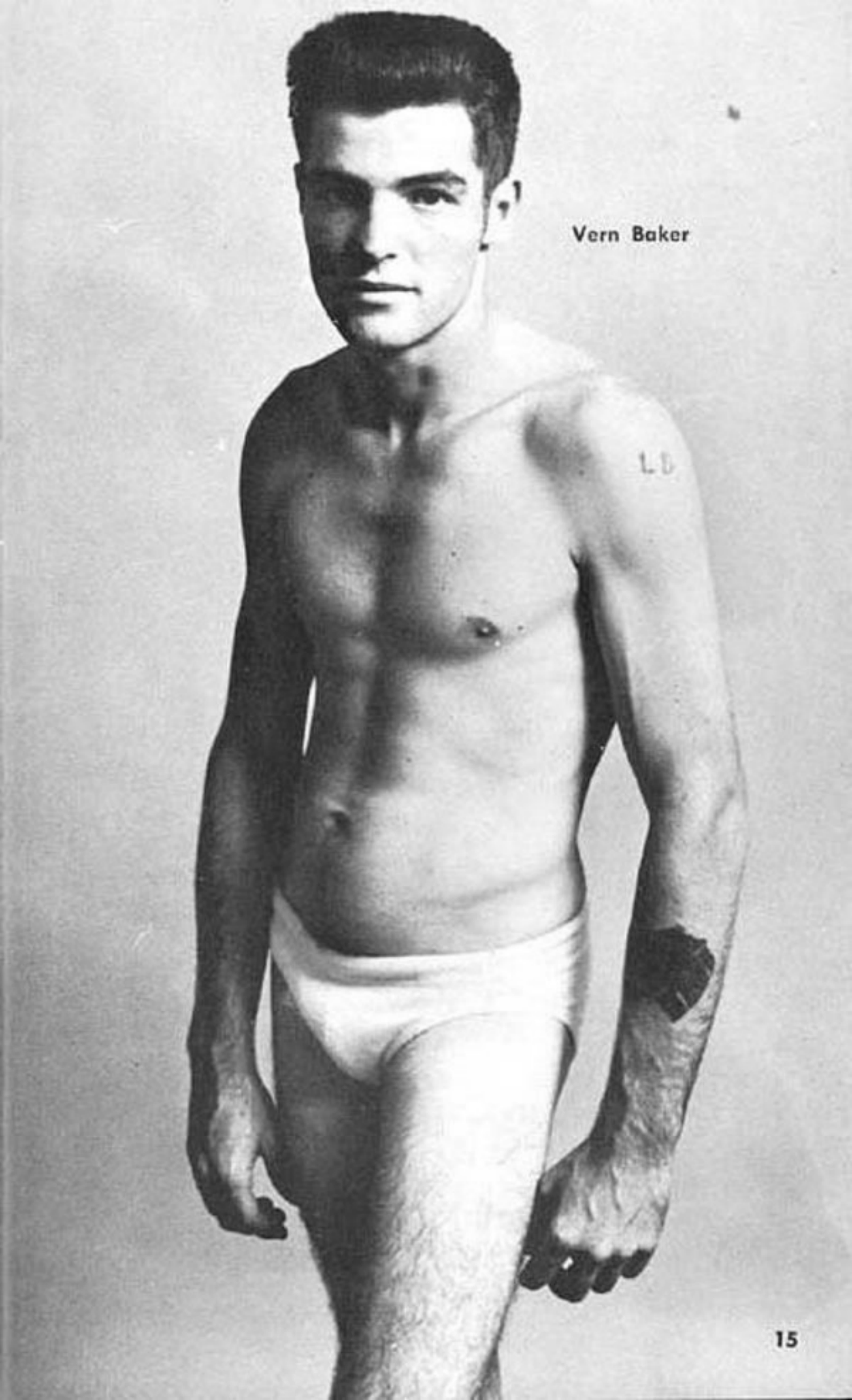

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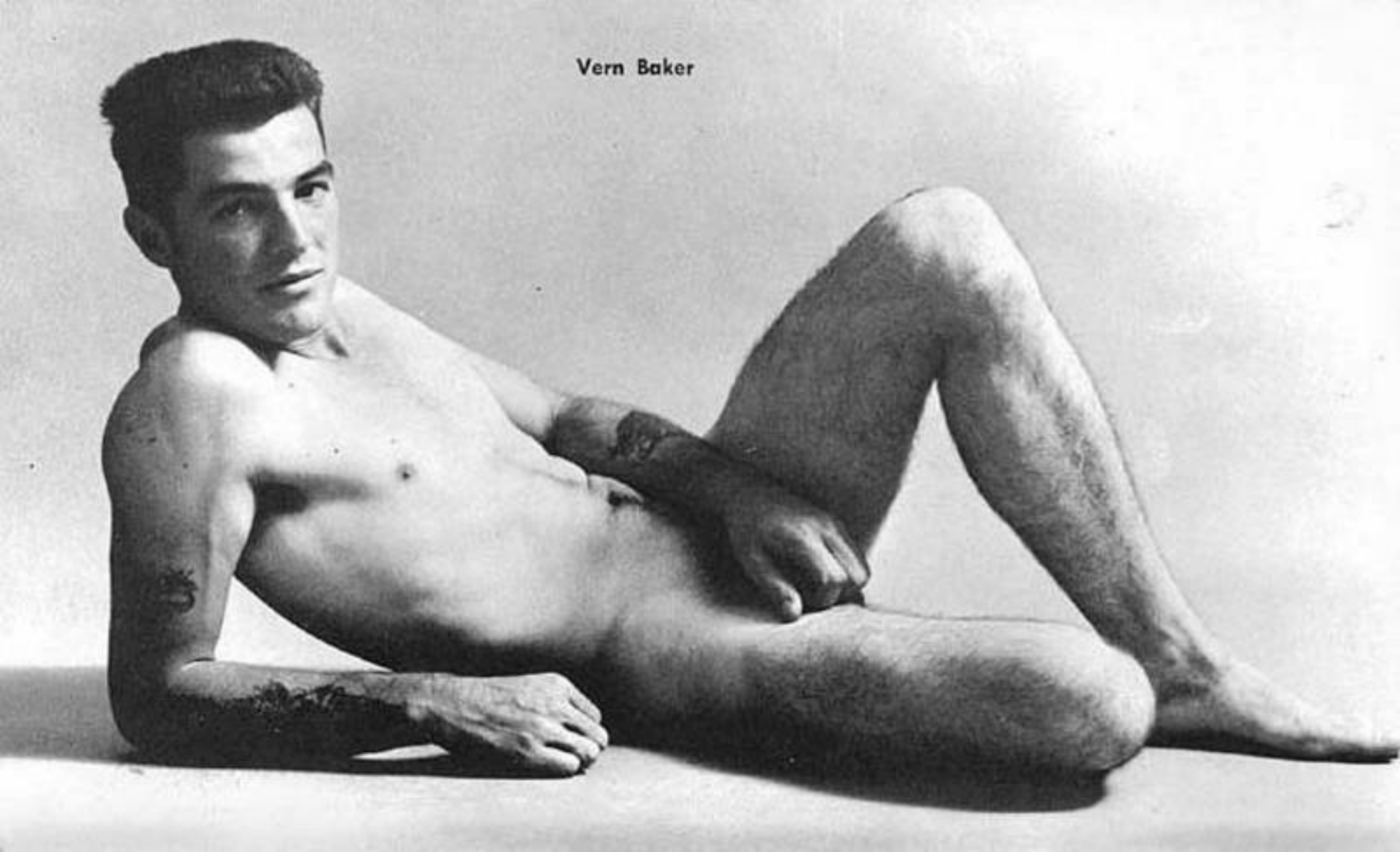
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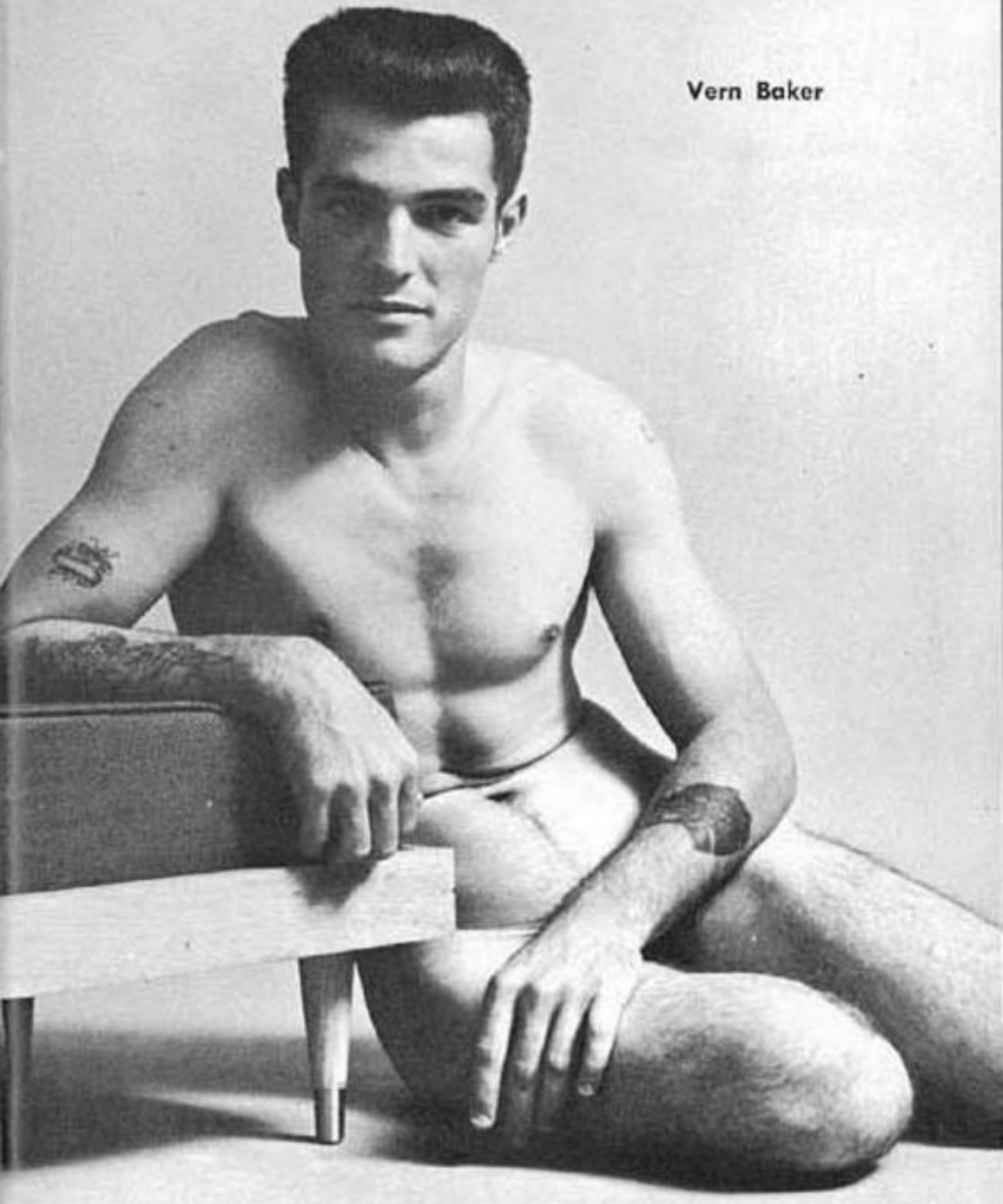

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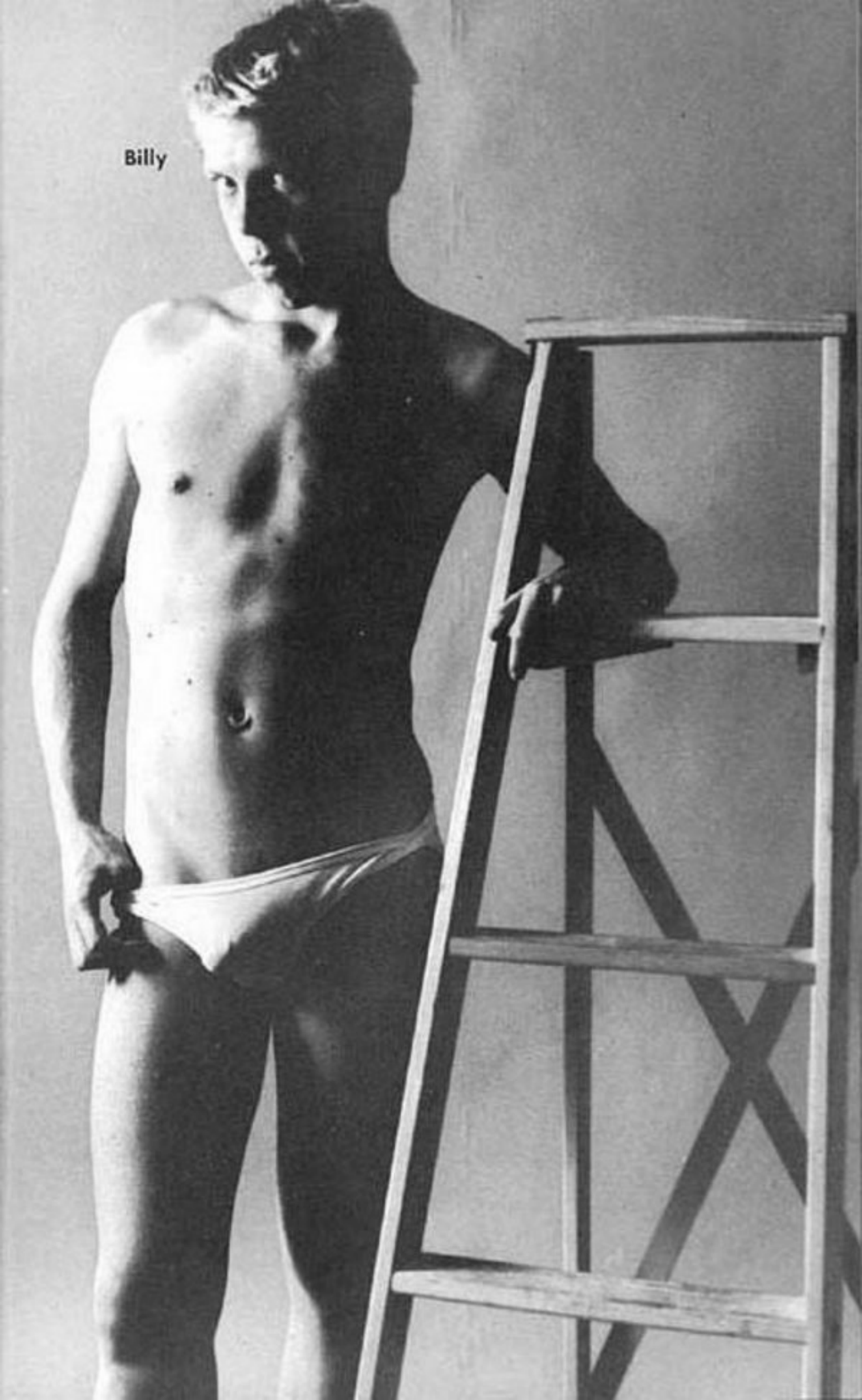
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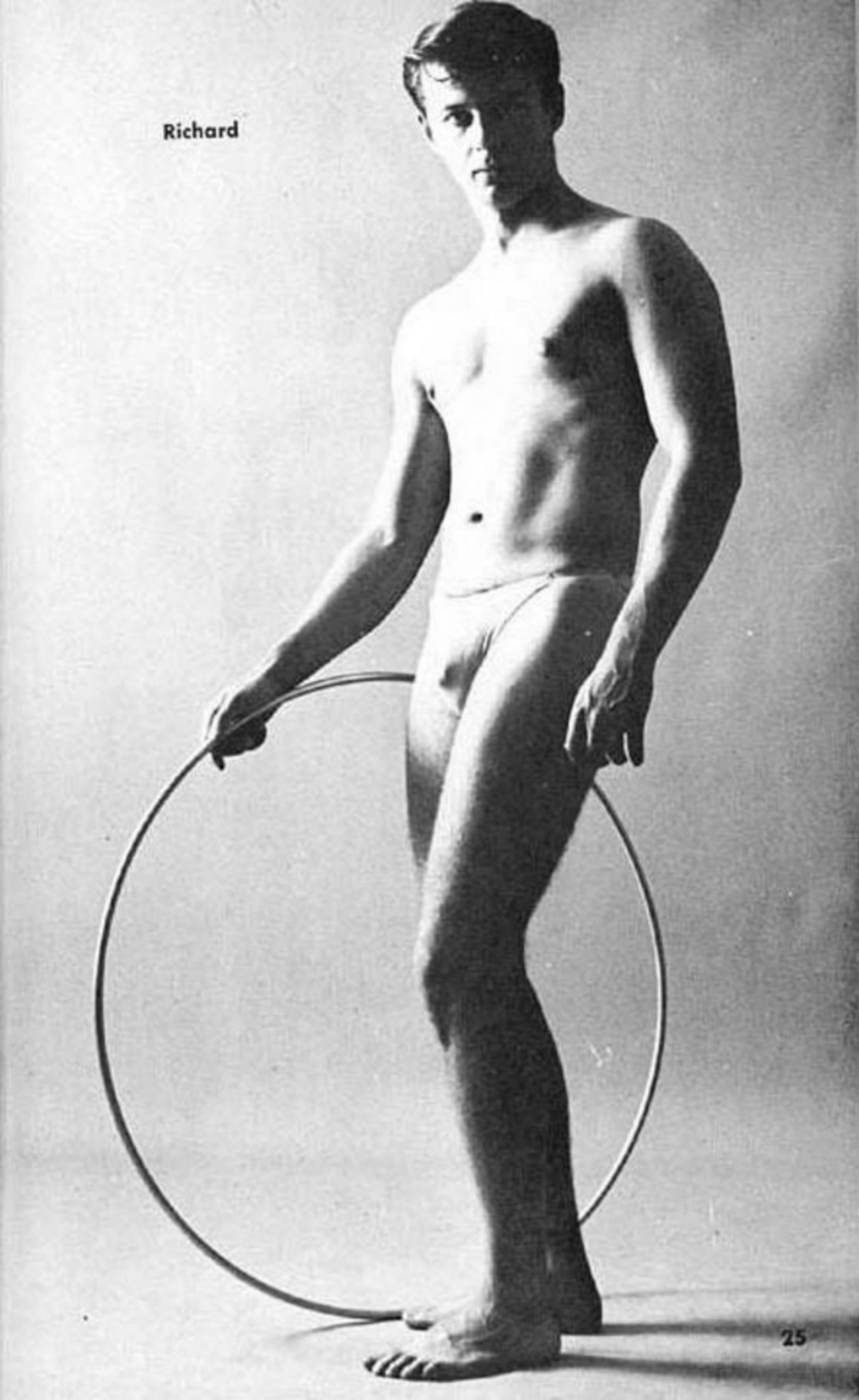
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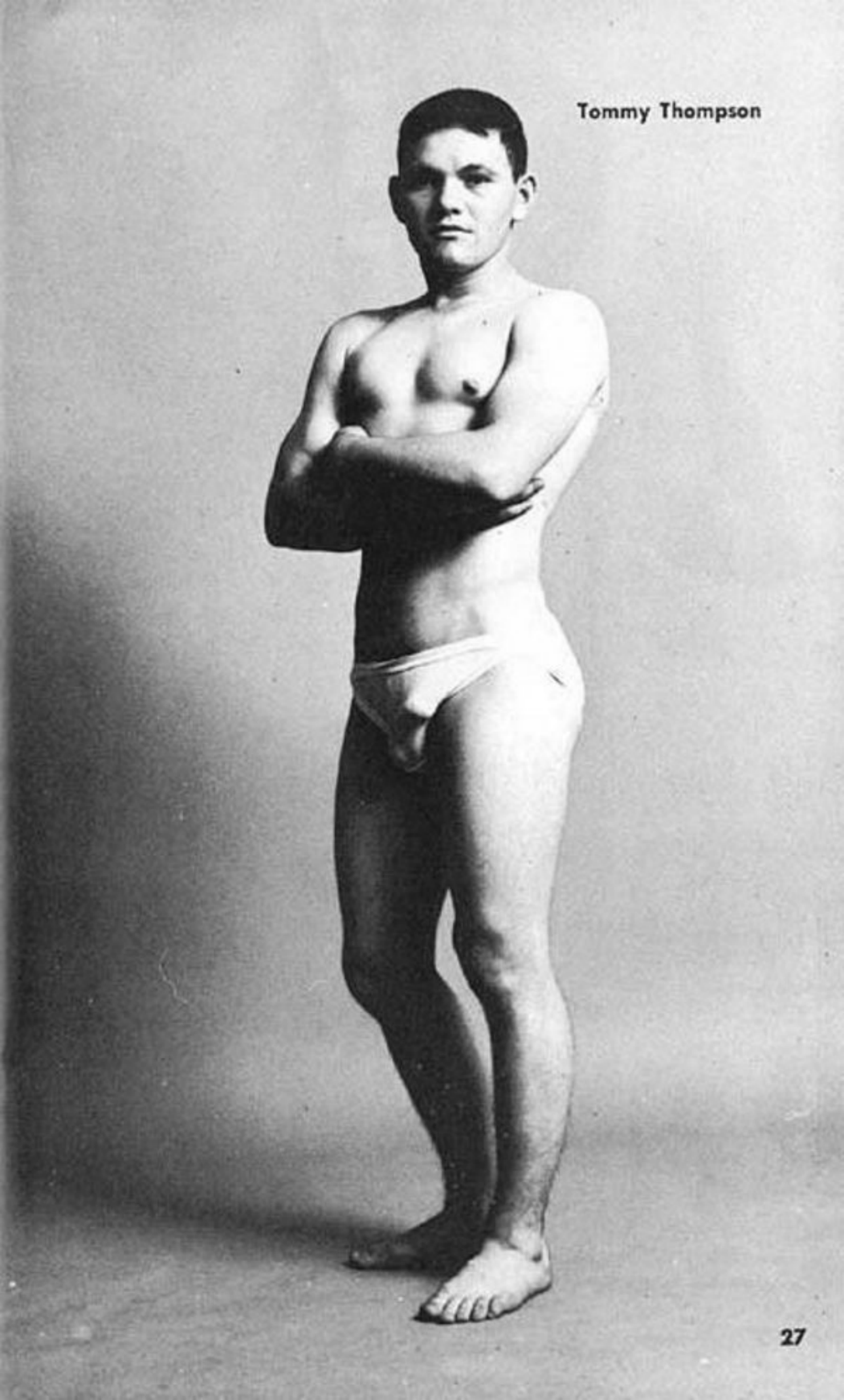

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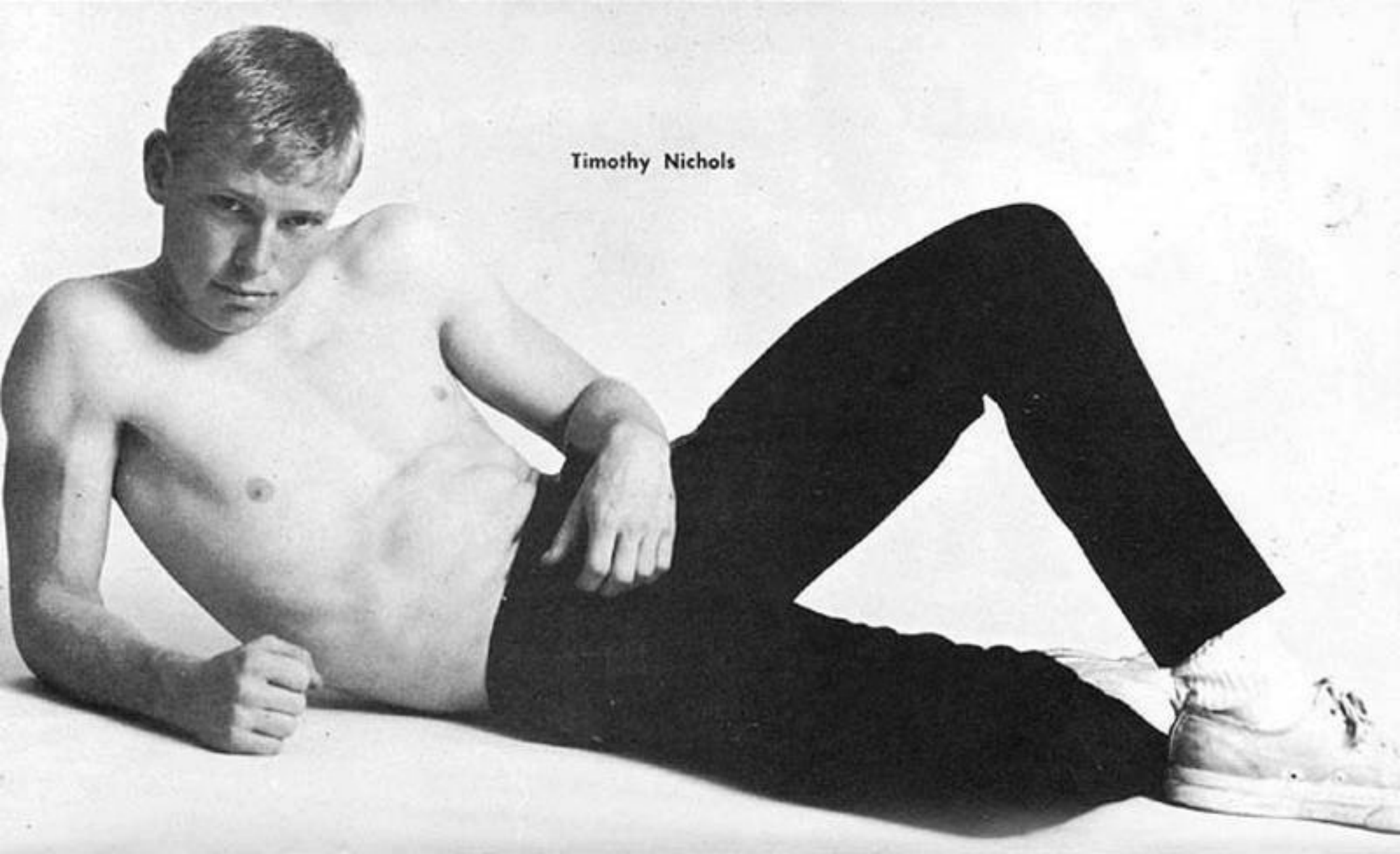

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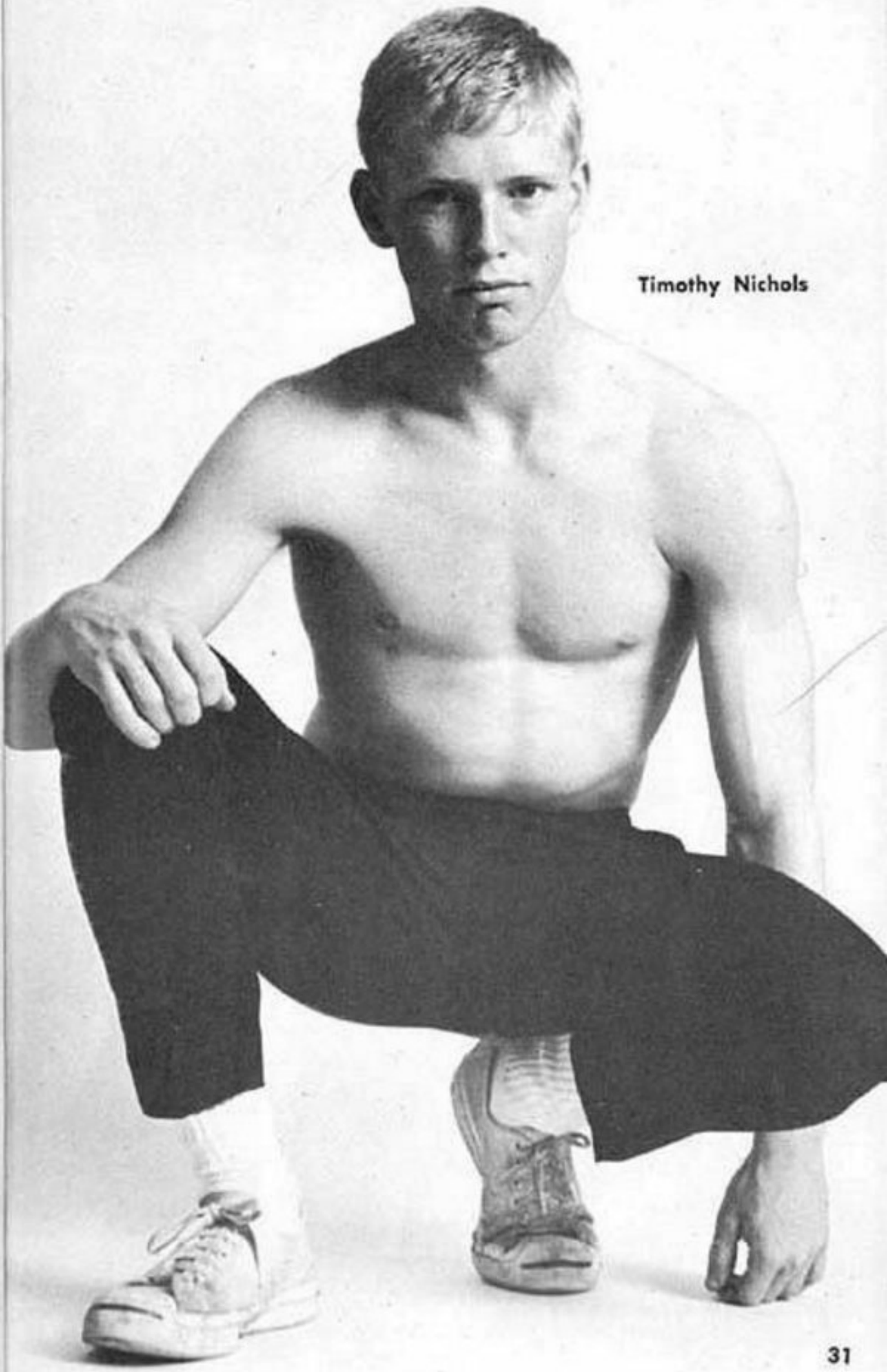

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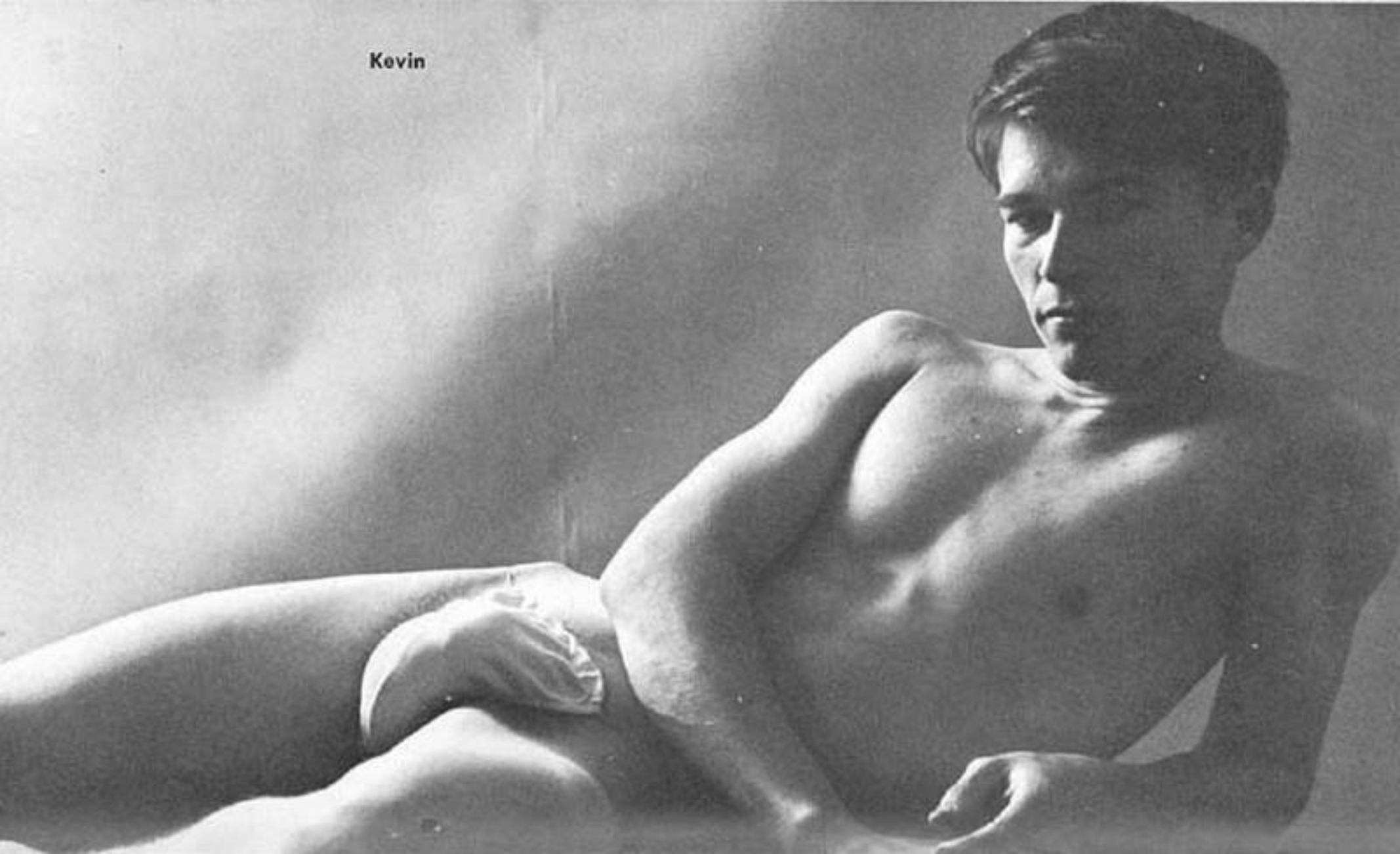
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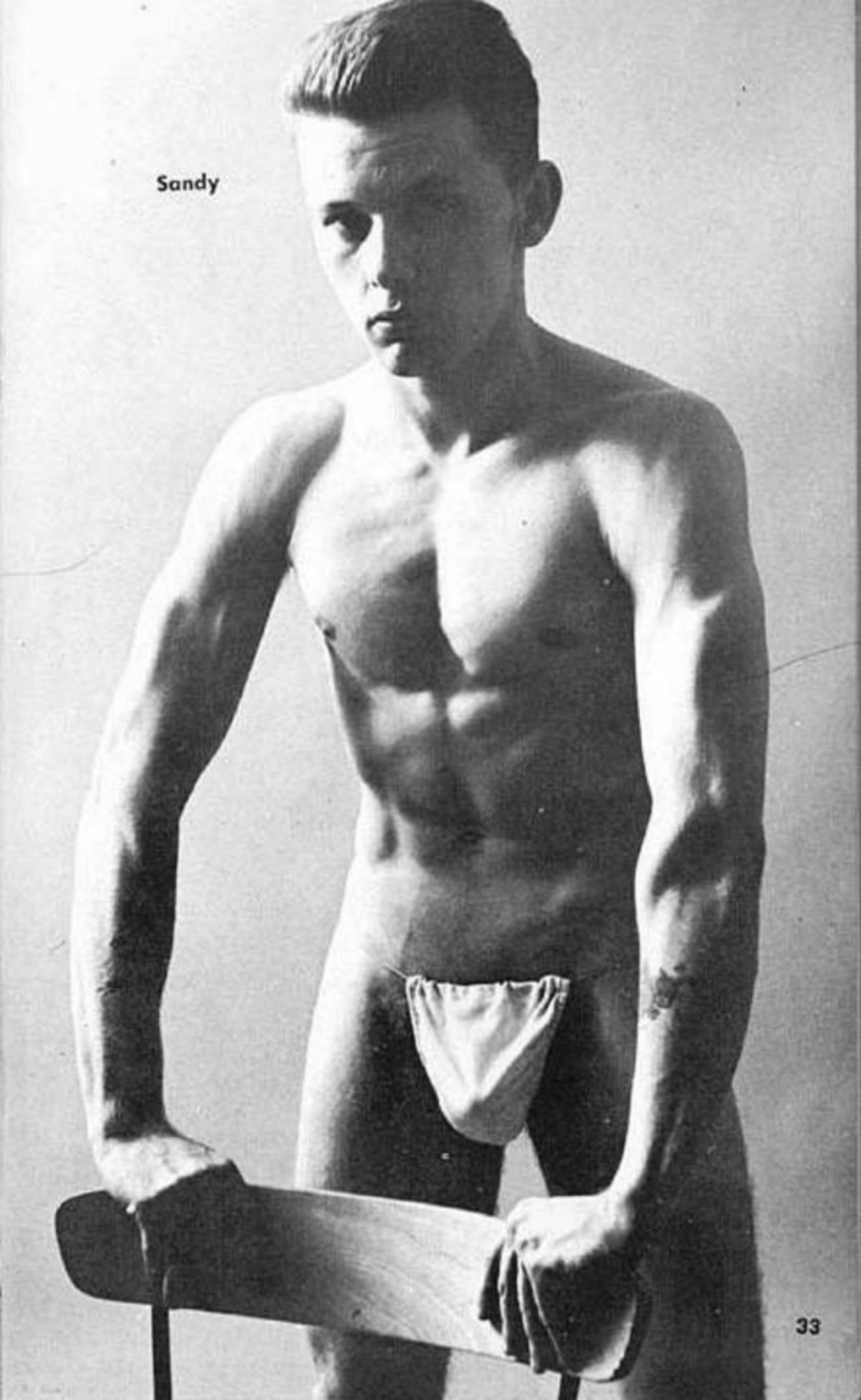
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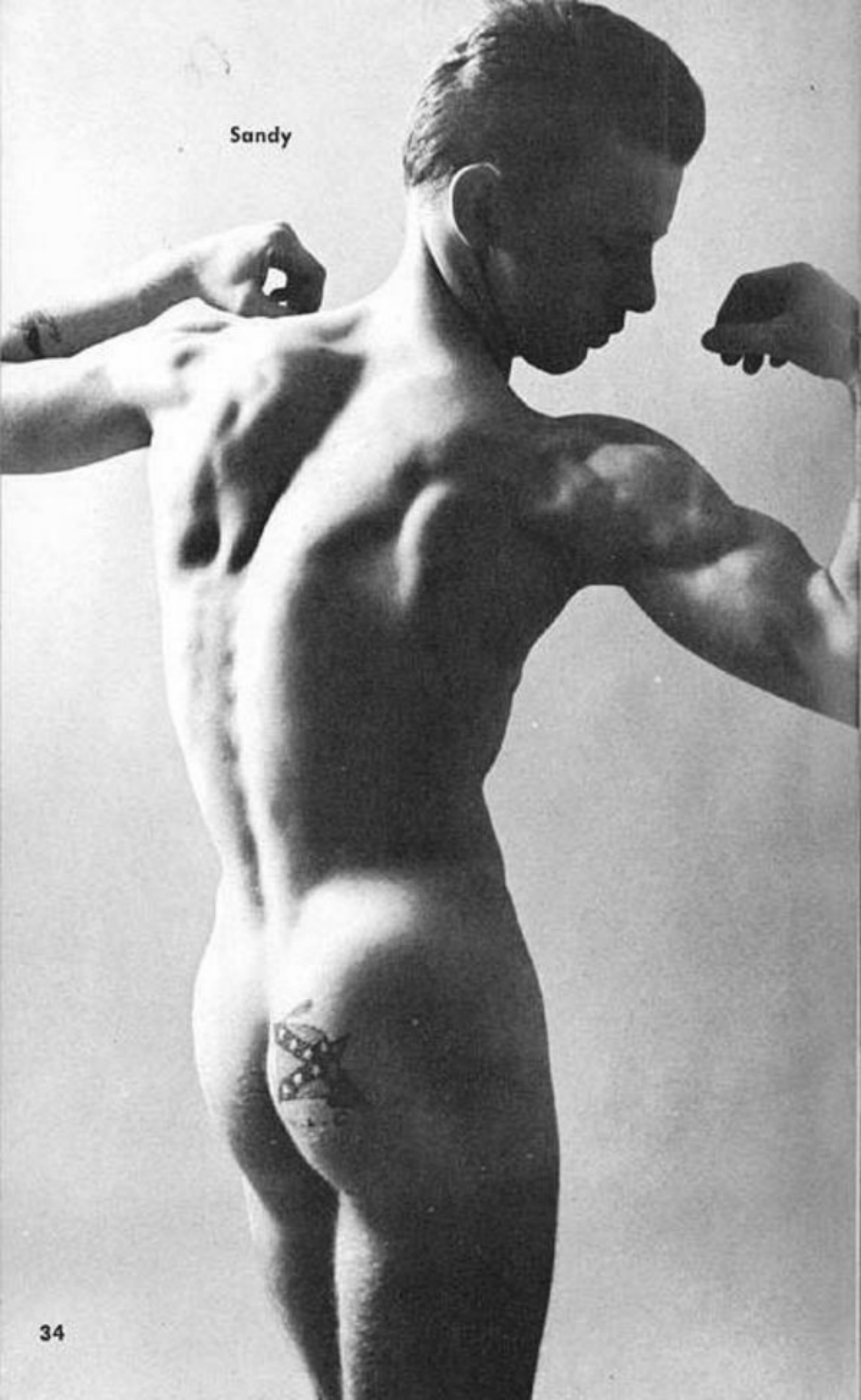
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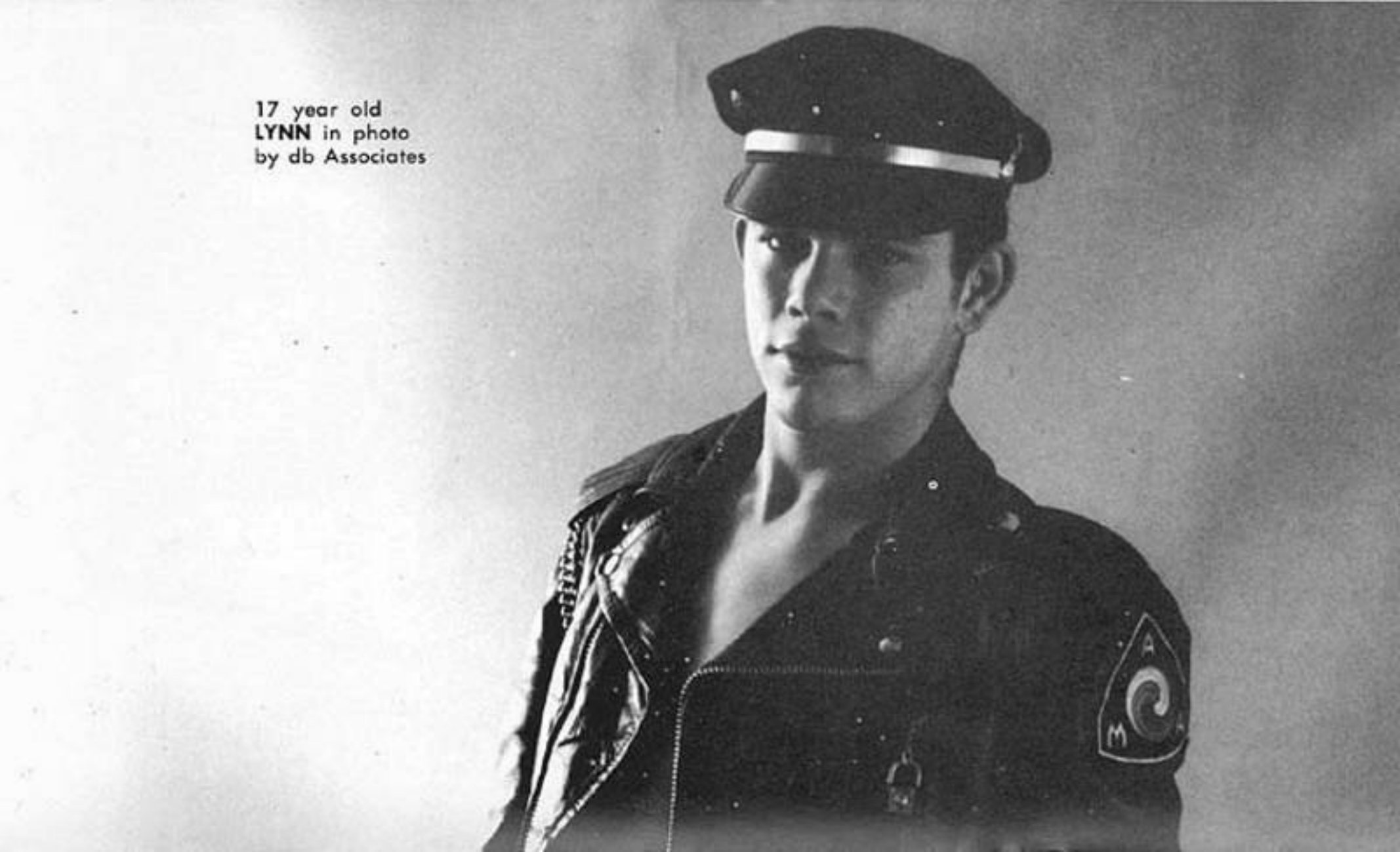

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Family Favorites. Alfred Duggan. (Available through Guild Book Service for $4.50)

This absorbingly written story of the accession and reign of the youthful Emperor Elagabalus in the third century is as unbelievable as it is historically accurate. The story is told through the eyes of Julius Duratius, Elagabalus's bodyguard and tutor in military arts. What a story!

Duratius' first view of his future lord was afforded when he went to Emesa to see the religious ceremonies over which Elagabalus presided as high priest. At the beginning of the procession " . . came a little group of dancers, scattering rose petals as they jigged. These were handsome boys; but the paint on their faces and the wiggling of their bottoms showed what kind of boys they were . . . " As for the 13 year old high priest, "He was strikingly handsome . . . a cluster of golden curls . . . huge brimming violet eyes . . . an exquisite doll . . . a youth of fantastic beauty . . . "

This beautiful boy was the high priest of a cult the center of which revolved about a god who was symbolized by a gleaming erect phallus—no symbol could have been more appropriate. On to Rome and the orgies!

"It's boys he likes, not girls." Thus Duratius informs the Emperor's grandmother and is told, "There's no harm in that, except that one day he must father a family." Now everyone knows where they stand, and the grandmother proceeds to order Duratius to take the Emperor to a whore house on his birthday—he will be 14 tomorrow.

"The silly girl seemed to think I might want to caress her. Can you imagine anything more disgusting? There's a smell about women that turns my stomach . . . Well, you can tell my grandmother that I am a man, but that I don't like women." Thus does the Emperor make his sentiments clear while returning to the palace from the expedition to the whore house.

The Emperor soon took as his lover the strikingly handsome chariot driver Gordius, and Duratius concluded " . . . The Emperor quite genuinely fell in love with him. What was even more strange, Gordius quite genuinely loved the Emperor."

In addition to Gordius, the Emperor had his religious functions to entertain him. He dressed in elaborate costumes, with nothing on between the navel and the feet, had all body hair removed and performed the most elaborate dances and rituals with enthusiasm. Duratius observed that the only disfiguring thing about the Emperor was that he had been mutilated—circumcised. The purity of the dances seemed somewhat lost when Gordius joined his lover in them, but Duratius was not surprised by anything the Easterners did.

The Emperor allowed his grandmother to rule the empire while he spent his time looking after the chariot races and selecting the prettier young drivers for his personal use. Although he spread his favor about, the Emperor kept Gordius as his favorite and after selecting a new boy, took pains to tell Gordius, "But don't you worry Gordius. He doesn't compete with you. You are my man. Hierocles shall be my boy."

Unfortunately, grandmother decided that the Emperor had to marry, and there were three weddings that day. Firstly, the Emperor took his bride. Then he held a large secret orgy in which he was married to Gordius and taken to bed. Immediately after that he was married to the beautiful young charioteer Hierocles and spent the remainder of his wedding night playing bridegroom to Hierocles, while his first bride lay untouched in her nuptial chamber. None of this shocked Duratius too much because, as he observed, "A post at court broadens the mind."

A very broad mind was needed to encompass the activities of Elagabalus. He gave parties which left no vice untried, and his personal sexual license became unbelievable—even for Rome of the third century. Elagabalus was bored and made many efforts at amusing himself. Some of these efforts were unusual, to say the least. He took the whores his grandmother presented to him for his harem and used them to drow small carriages in his private gardens; he made a careful personal census of the harlots of the city to discuss how to attract normal men and make them happy in bed; he held a mass meeting of the harlots so he could get to know them better; days were spent seeing if 1,000 pounds of cobwebs could be collected; his dinners were marked with every variety of obscenity he could imagine (stately public officials might be presented with either an elderly whore or a young boy, whom they had to possess on the spot); and an almost endless series of entertainments were dreamed up by the bored young Emperor.

This book is extremely well written and presents an absorbing picture of the life and reign of one of Rome's most notorious rulers.

Hermaphrodite. Marie Delcourt. (Available through Guild Book Service for $4.00)

The concept of bisexuality, the boy-girl, girl-boy, or whatever you might choose to call it, has been with us from the very beginning of recorded history. Only such insecure cultures as that of the U.S. have insisted that a man had to be 100o/o male and a female 100o/o woman.

The primitives throughout the world assumed that the gods were of bisexual character; how else could they be complete? In the Orient the androgynous character of the gods is beyond question. What of this theory in our own culture?

In 1964 transvestites are far more common than the average person believes. One hardly exhausts American Drag when he has seen "The Jewel Box Review" and the latest show at New York's Club 82. The same has been true of our culture from the very beginning. In Sparta the young bride had her head shaved, was dressed as a man and left in the bridal chamber as though hiding there. At Argos the bride had a false beard placed on her face. At Cos a husband put on a woman's dress to receive his wife. Here begin primitive rites that are to flower into the elaborate myths of Leucippos and Daphne, the legend of Thesus and the return from Crete, the story of Solon using female disguises to entice the Megarians to their doom, and endless other myths of a similar nature.

Delcourt has combed the entire body of classical literature, and every scrap of information on the subject of transvestism-hermaphroditism has been collected in this volume. We will not recount all of these here, but simply point out that what started out as a primitive mythology soon became an elaborate philosophical-religious rationale. Very soon we find the gods bisexual, and the next step is for the priests to assume the bisexual roles.We need not elaborate upon the rapidity with which the priesthood became a refuge for homosexuals, transvestites and an amazing array of rather colorful individuals. Thus, in Greece and Rome, the role of the bisexual became an honored and exhalted one.

With the rise of Christianity the notion of bisexuality comes to full flowering. The early Church Fathers took it for granted that Adam was bisexual, how else could he have been complete? The massive **Acta Sanctorum** is replete with stories of female saints in male clothing—the most famous being the story of Saint Pelagia. We find this tendency carried to the ultimate when such historical figures as Joan of Arc are burned at the stake precisely because they will not remove their male attire. At this same time men were being burned at the stake for insisting that Adam was androgynous—what had been an article of faith in the early days of the Church was now a heresy.

All of the above is the history of an idea. What of the concept of bisexuality as a psychiatric description of human sexuality? The late C.G. Jung was convinced that there was such a thing as a true bisexual and wrote extensively on this point. Increasingly we find the idea gaining acceptance that there are individuals who are equally motivated toward both the male and female as sex objects. Despite all of this, your GBS Editor still insists that there is always the matter of a dominant preference, and that it is this preference that should serve as the basis of classification—you either prefer males or females as sex partners, and you know which you prefer. The fact that you settle for something less than your preference does not make you a bisexual, it means merely that you accept the proposition that some sex is better than no sex in a given situation.

Anyway, the concept of bisexuality cannot be intelligently discussed or understood unless there is some acquaintance with the background material contained in this book. This work is a must for any library of sexual literature. The book is illustrated throughout and contains an excellent bibliography for further reading.

PAPERBACKS AVAILABLE

The Cool World. Warren Miller. (Available through Guild Book Service for .75¢)

Even the people who love juveniles do not understand them, and this book will not help you understand any juvenile of your acquaintance. As a matter of fact, it might even frighten you away from him! This is the story of "Duke," a teenage Negro from the streets of NYC.

This is a violent and brutal story—it is authentic, and because it is authentic, it will leave you with something like chills throughout your body. Duke is seeking many things: love, himself, a place in the world, security, acceptance among his peers, and much, much more. His quest, symbolized by his efforts to secure a gun, carries him into many strange and frightening situations. Somehow, he survives.

His club has its own whore, Lu Ann, with whom a session costs $1.50; $1 for her and the .50¢ into the club treasury. BUT, Duke does wind up in Central Park. His entrance to the Park is on the note of "Honey, where you been keeping yourself?" Duke is initiated into homosexual hustling almost then and there. More interesting is the story of his friend Chester, who had been hustling in the park and was picked up by Charles, a wealthy white man. Although he has been kept in luxury for two years, Chester is bored and longs for a fling with Charles' friend Freddy. All of this is rather sordid, but life on the streets of NYC, life in Central Park after dark—life anywhere for a poverty stricken teenager is pretty bad. This is a powerful novel and nowhere have we seen the teenager's cool attitude towards hustling and faggots better portrayed.

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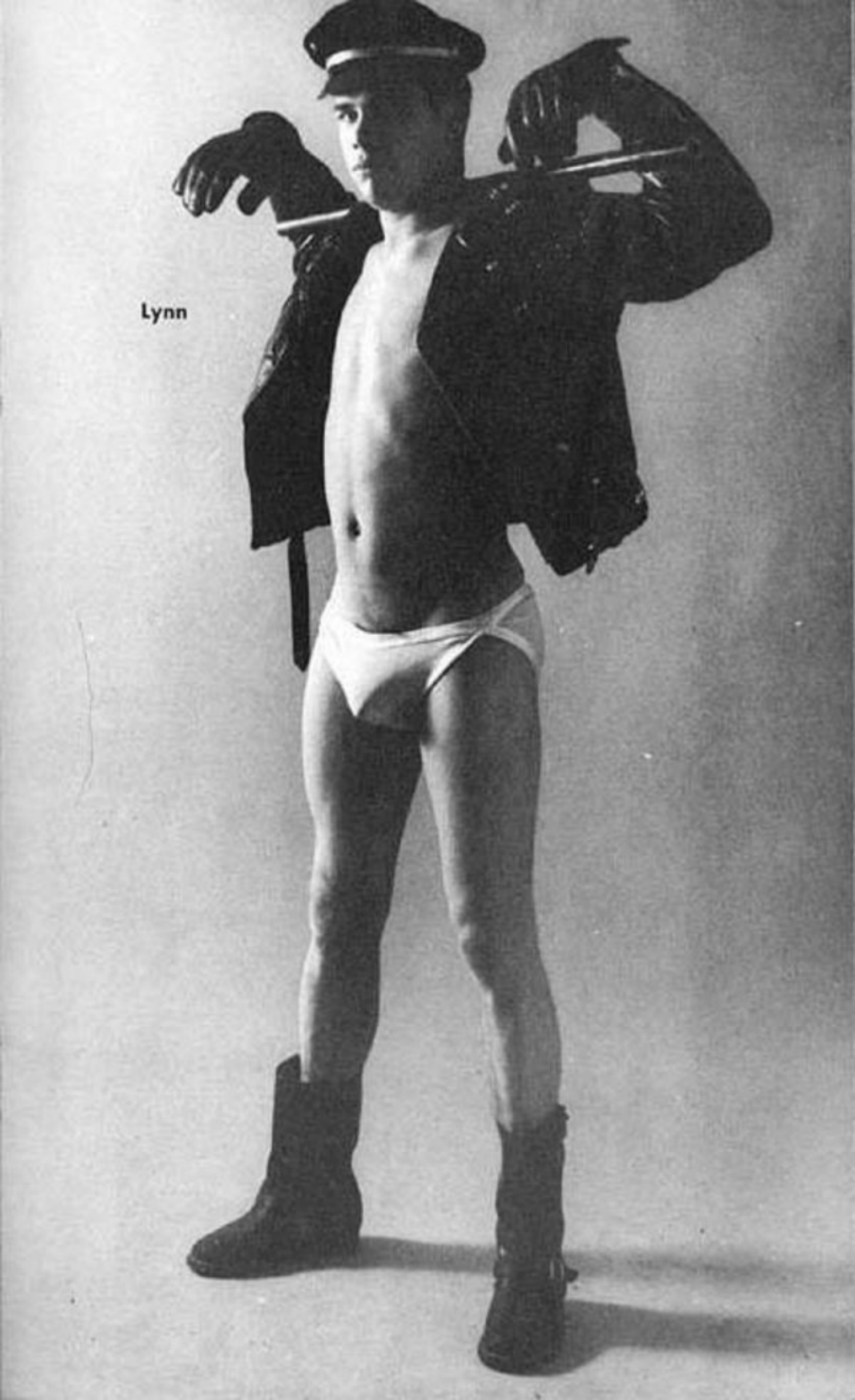

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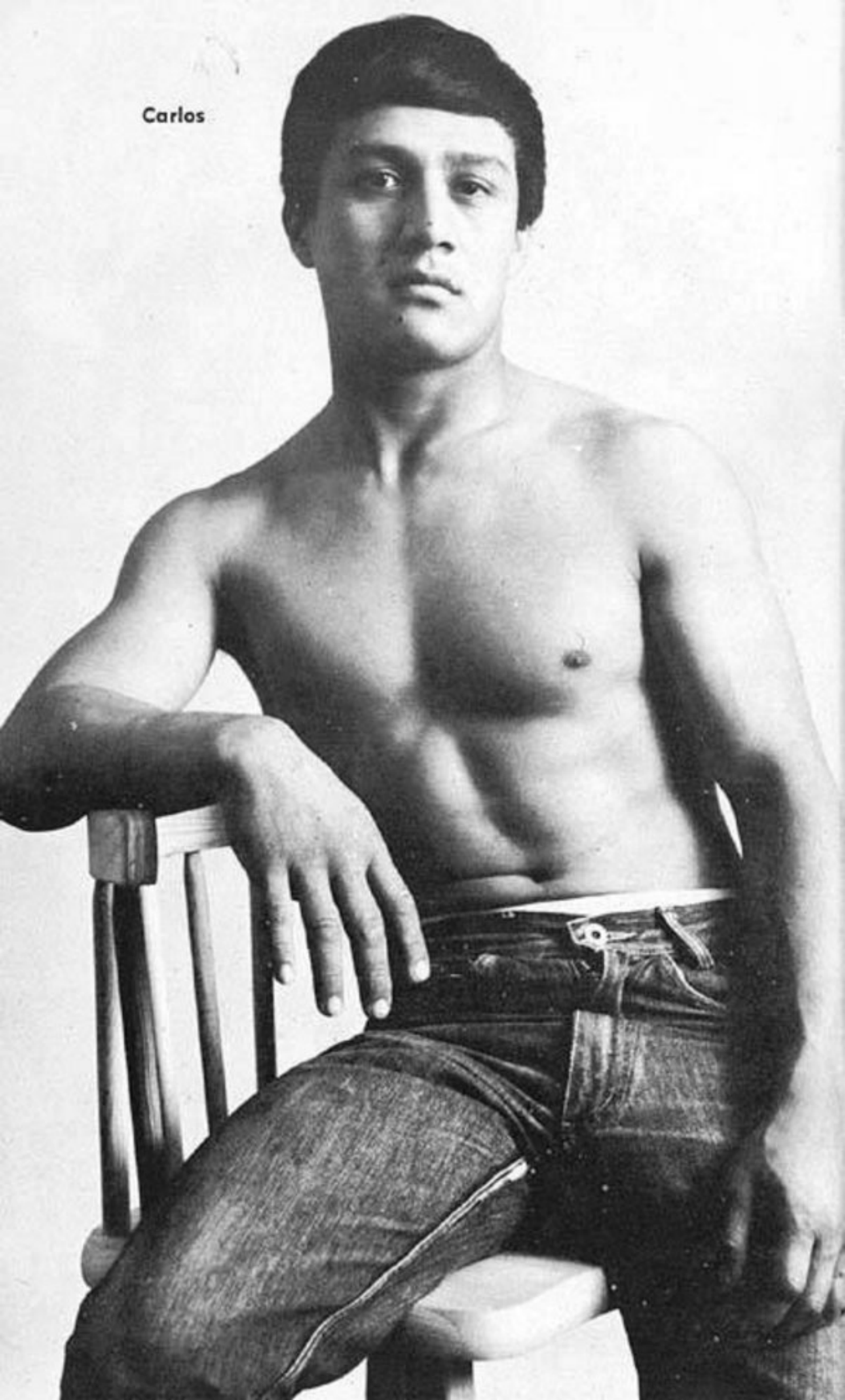
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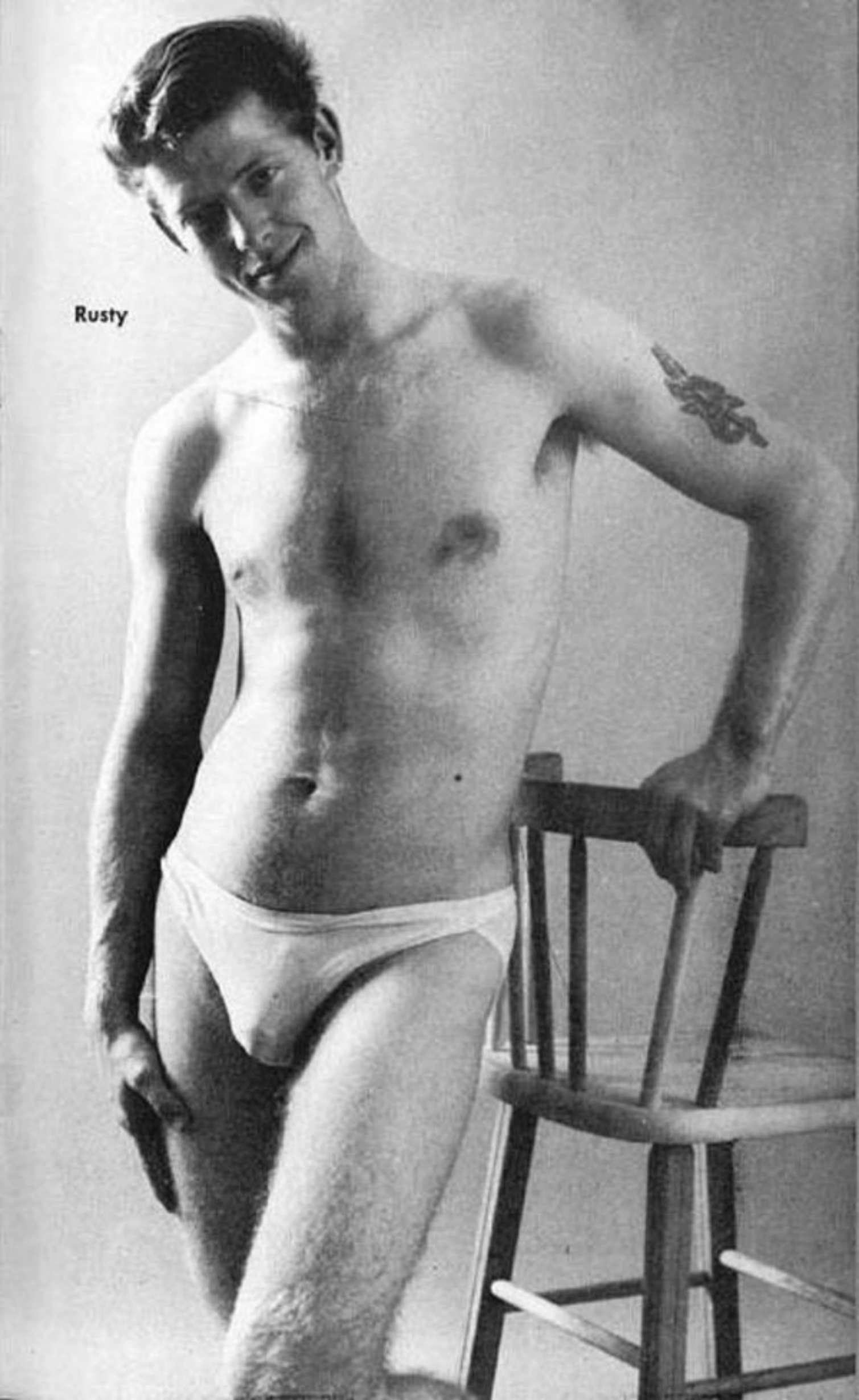

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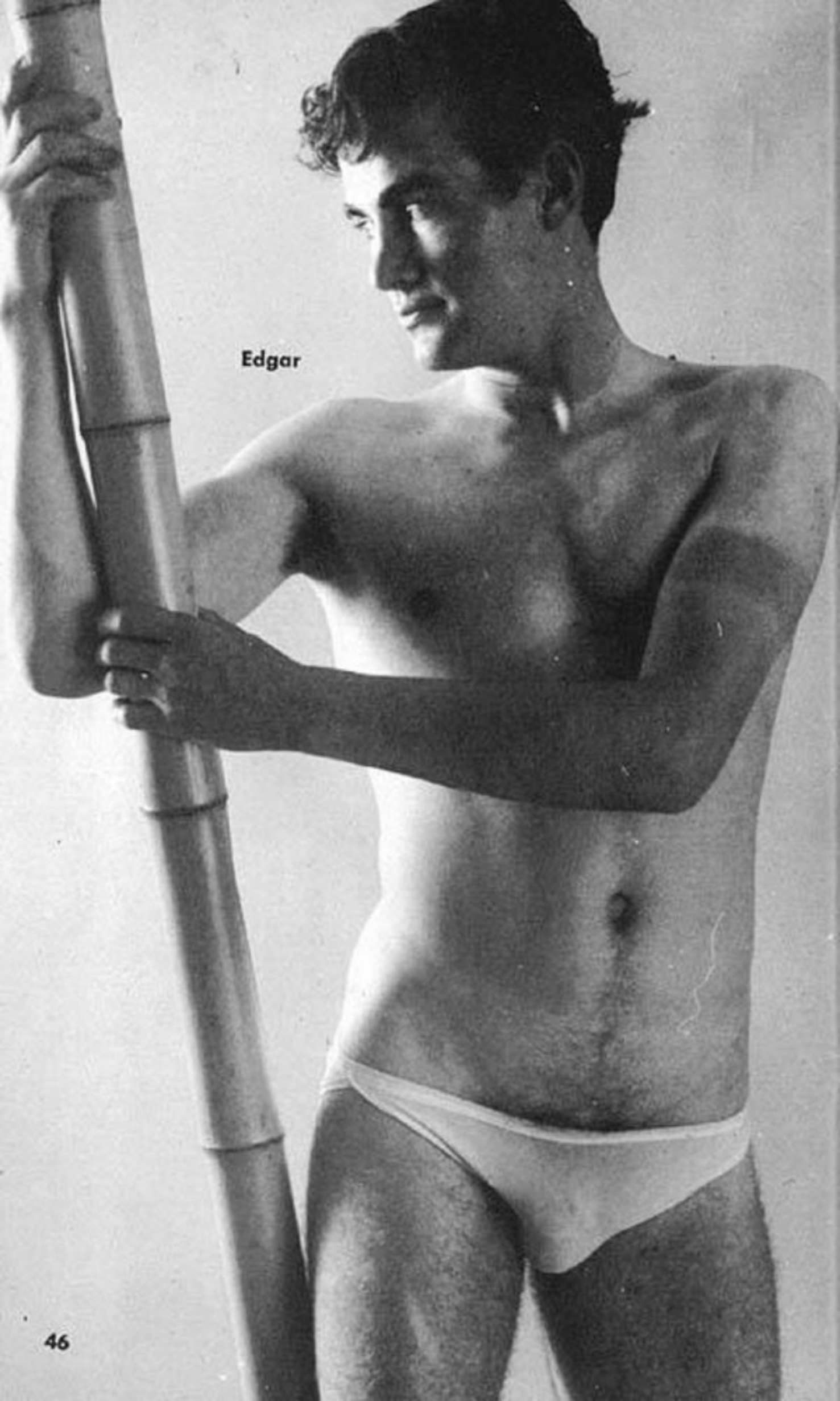
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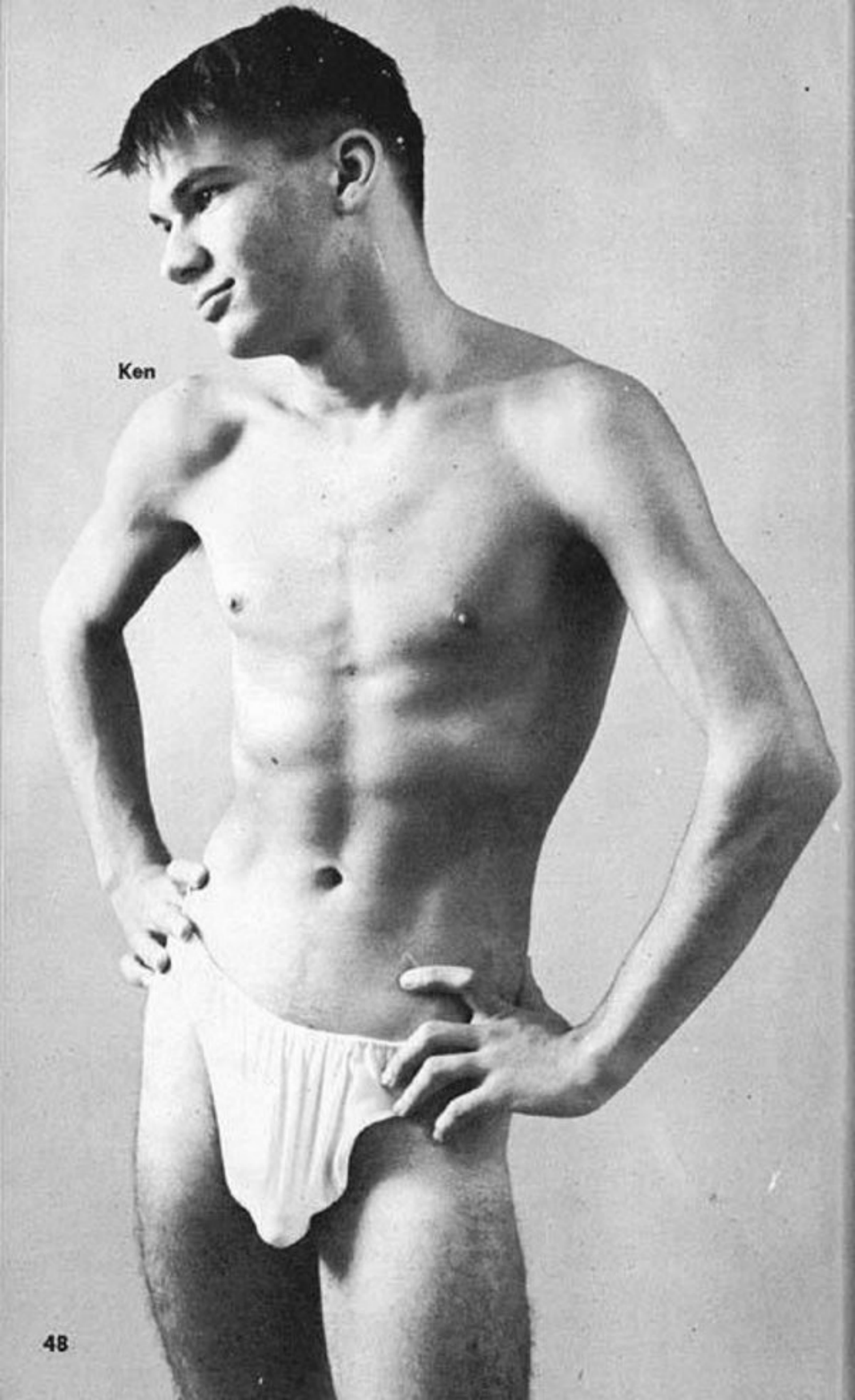
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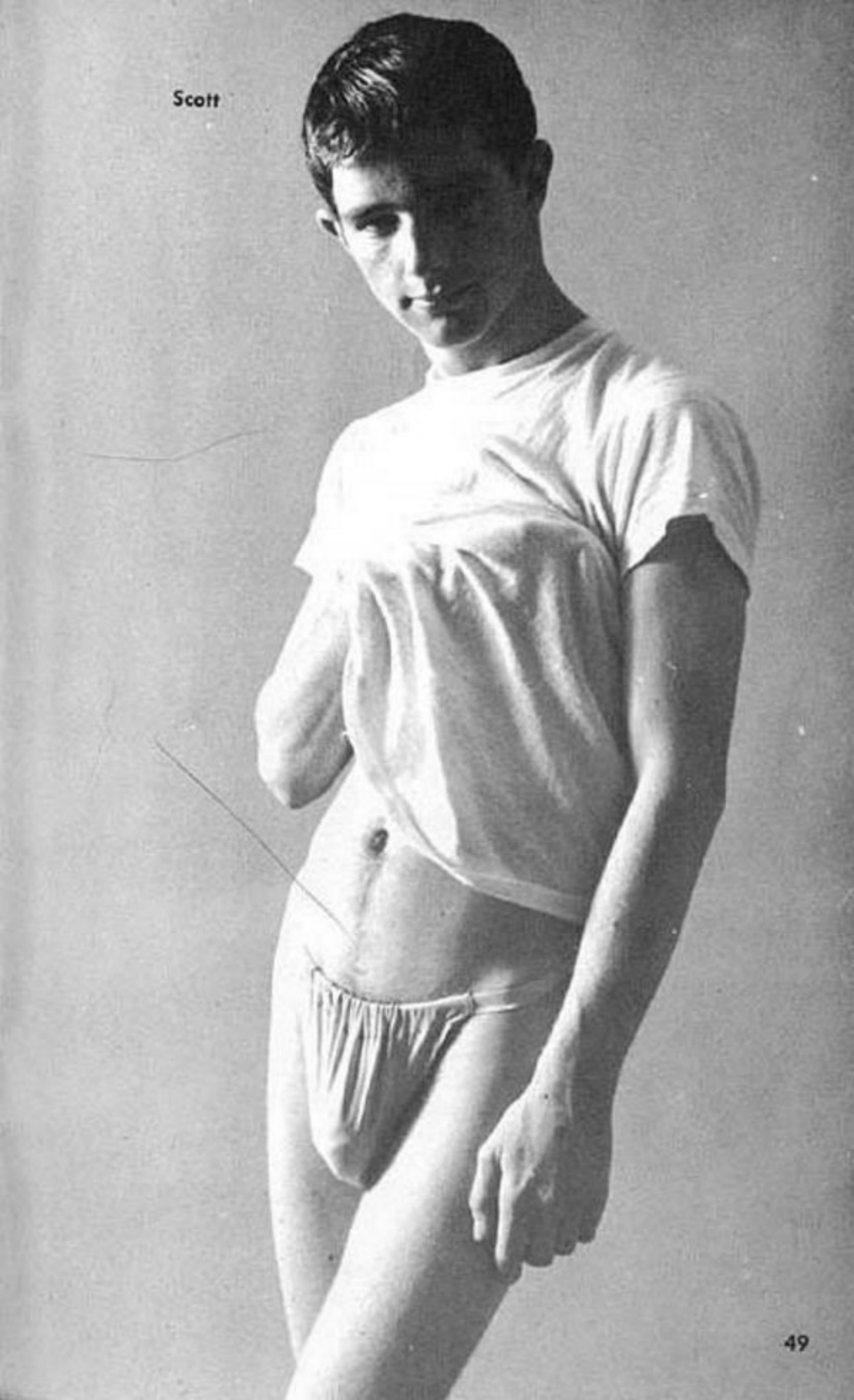

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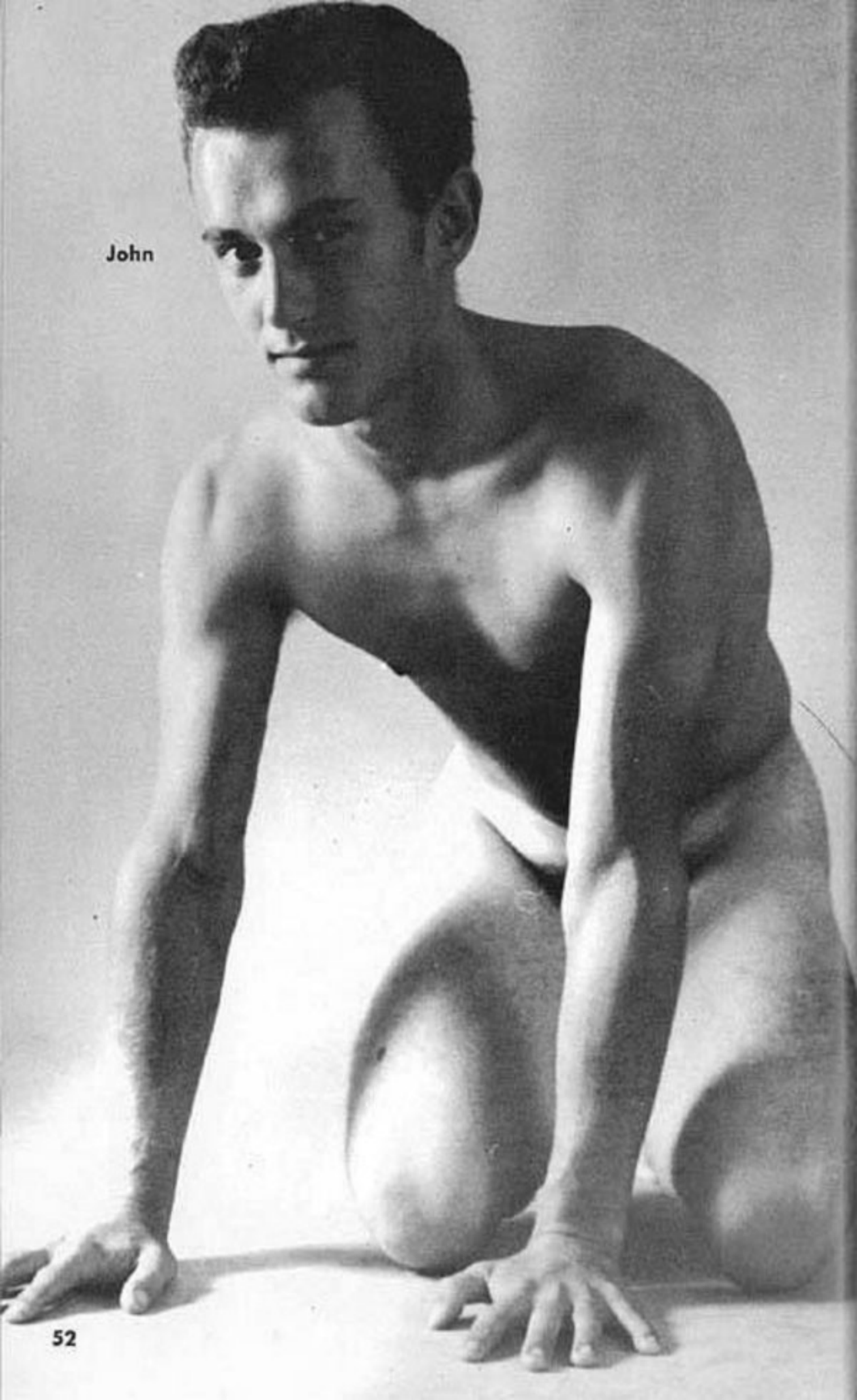
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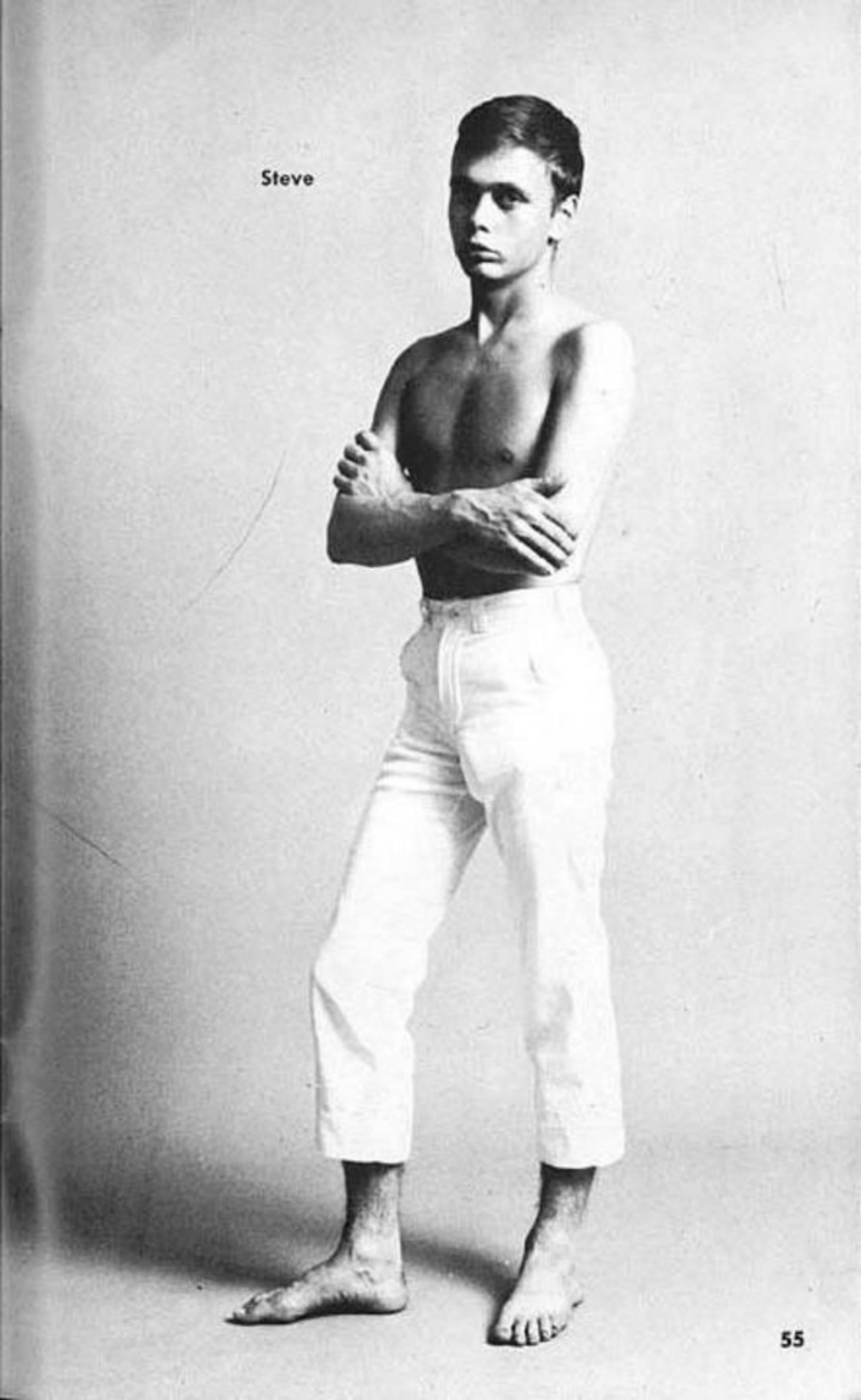

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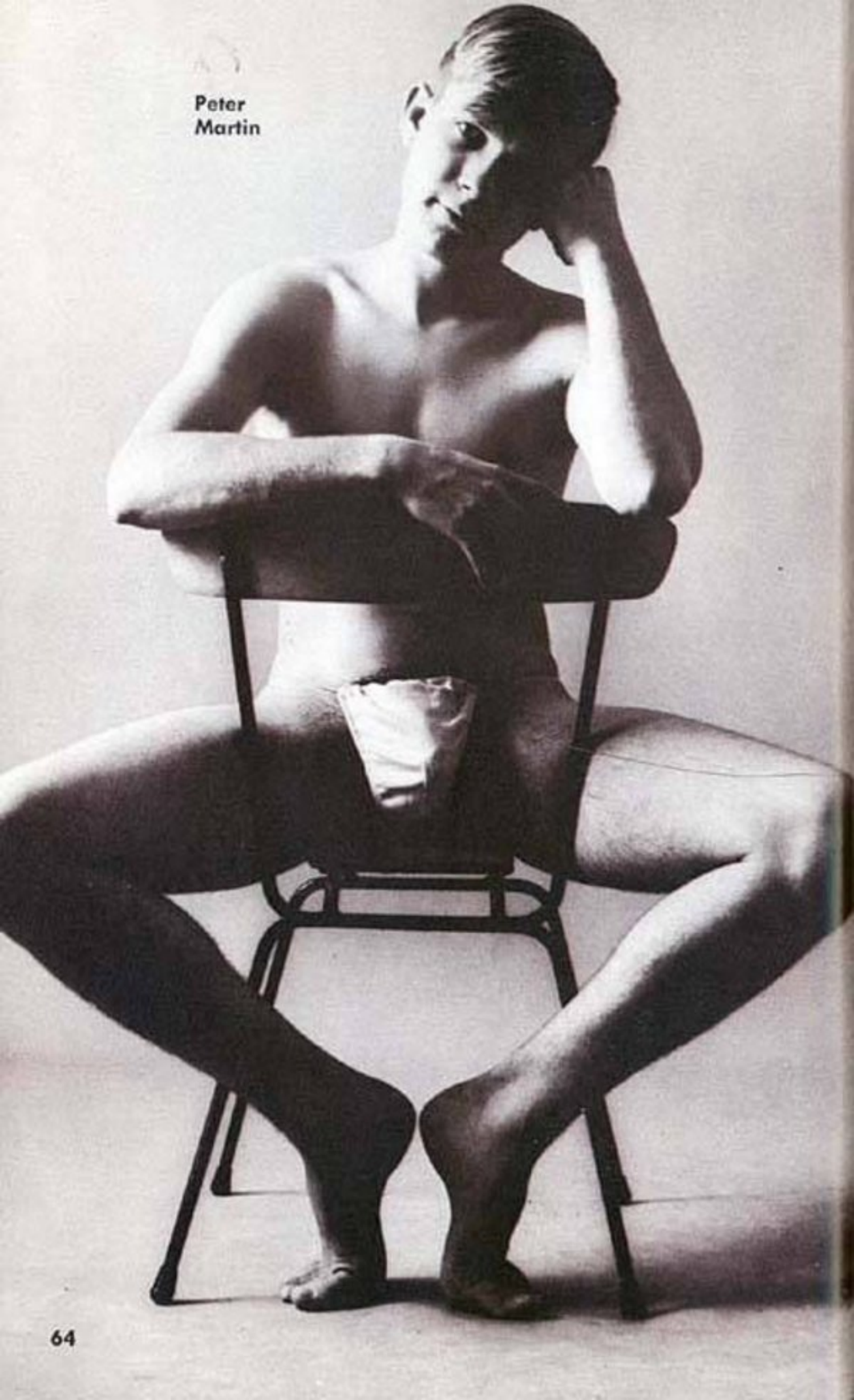
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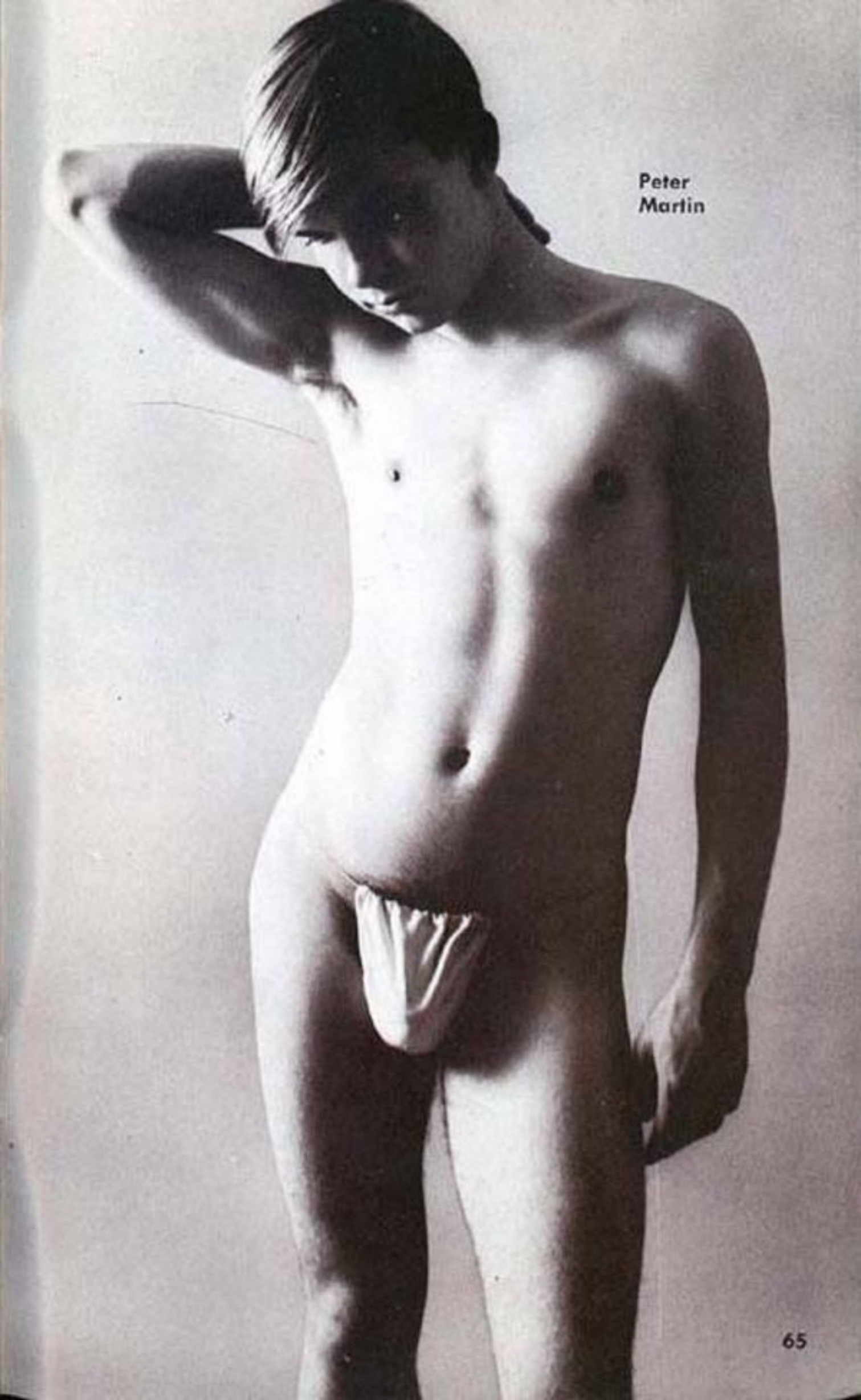
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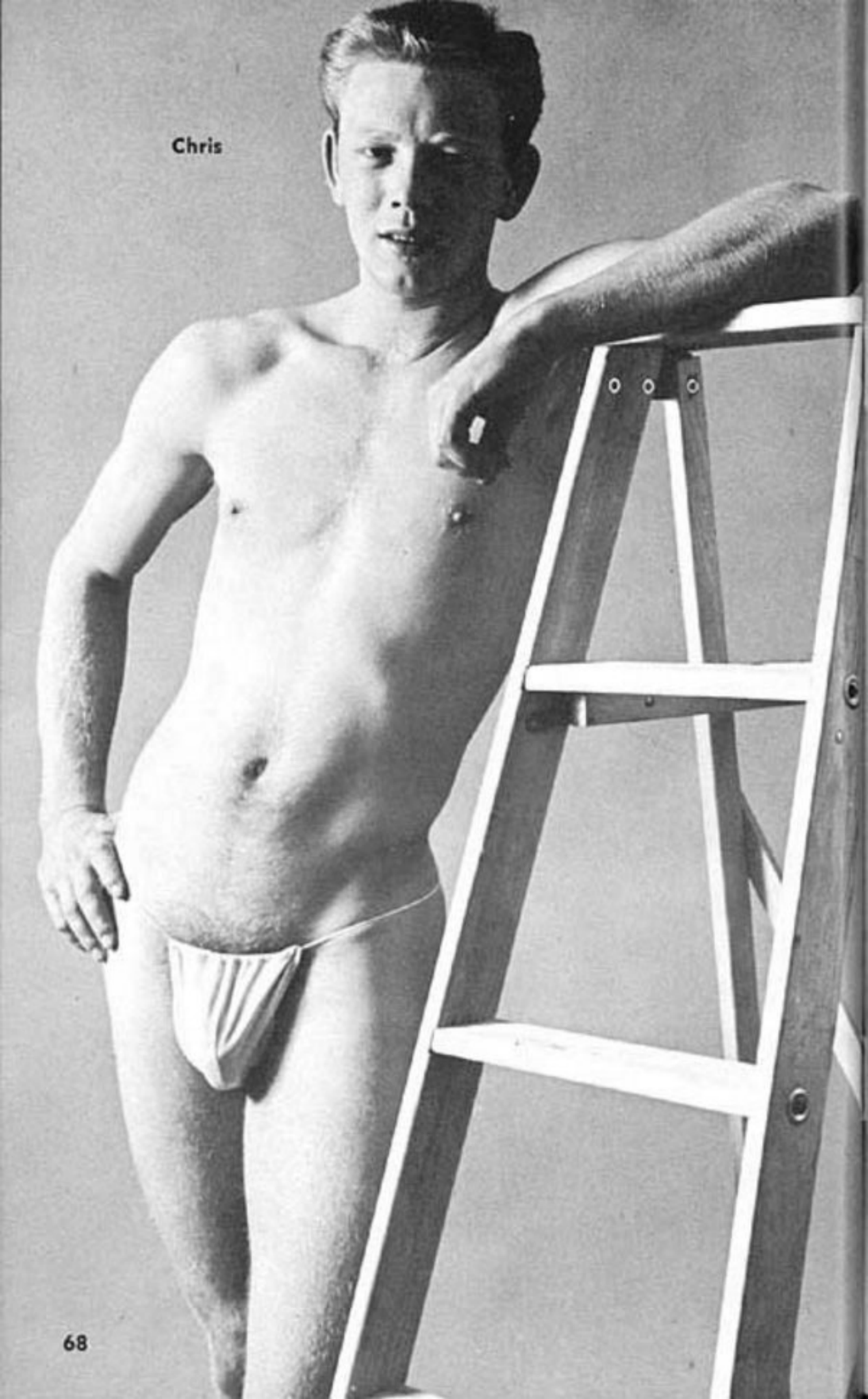
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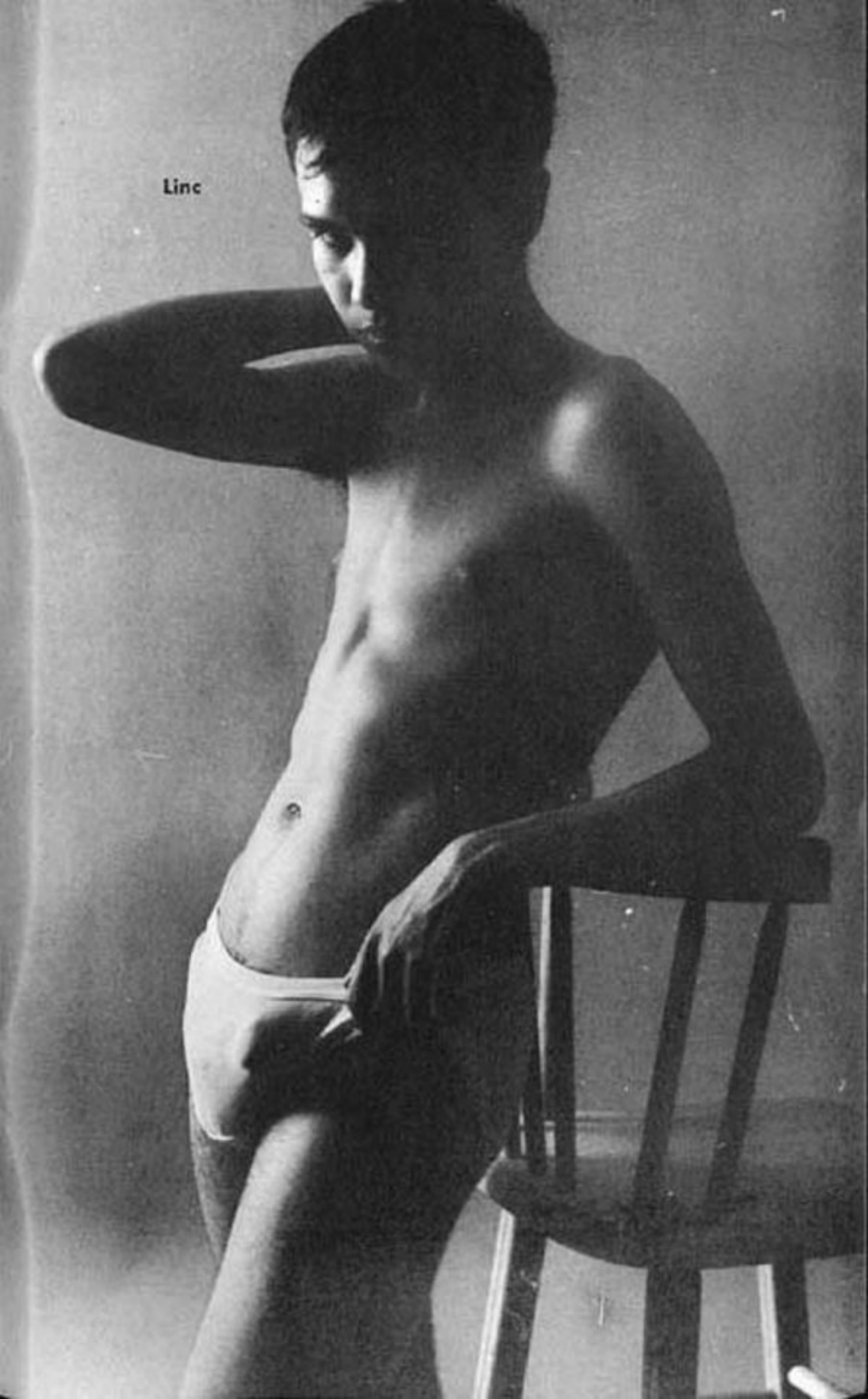
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Lee	17	2
Linc	16	2
Lucky	16	3
Lynn	17	4
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Mike	17	1
Pat	16	3
Paul	17	2
Peter	15	4
Richard	17	2
Roy	15	2
Rusty	19	1
Sandy	18	4
Scott	17	5
Steve	17	2
Tommy	17	1
Tony	15	3
Tracy	19	4
Vern	20	2

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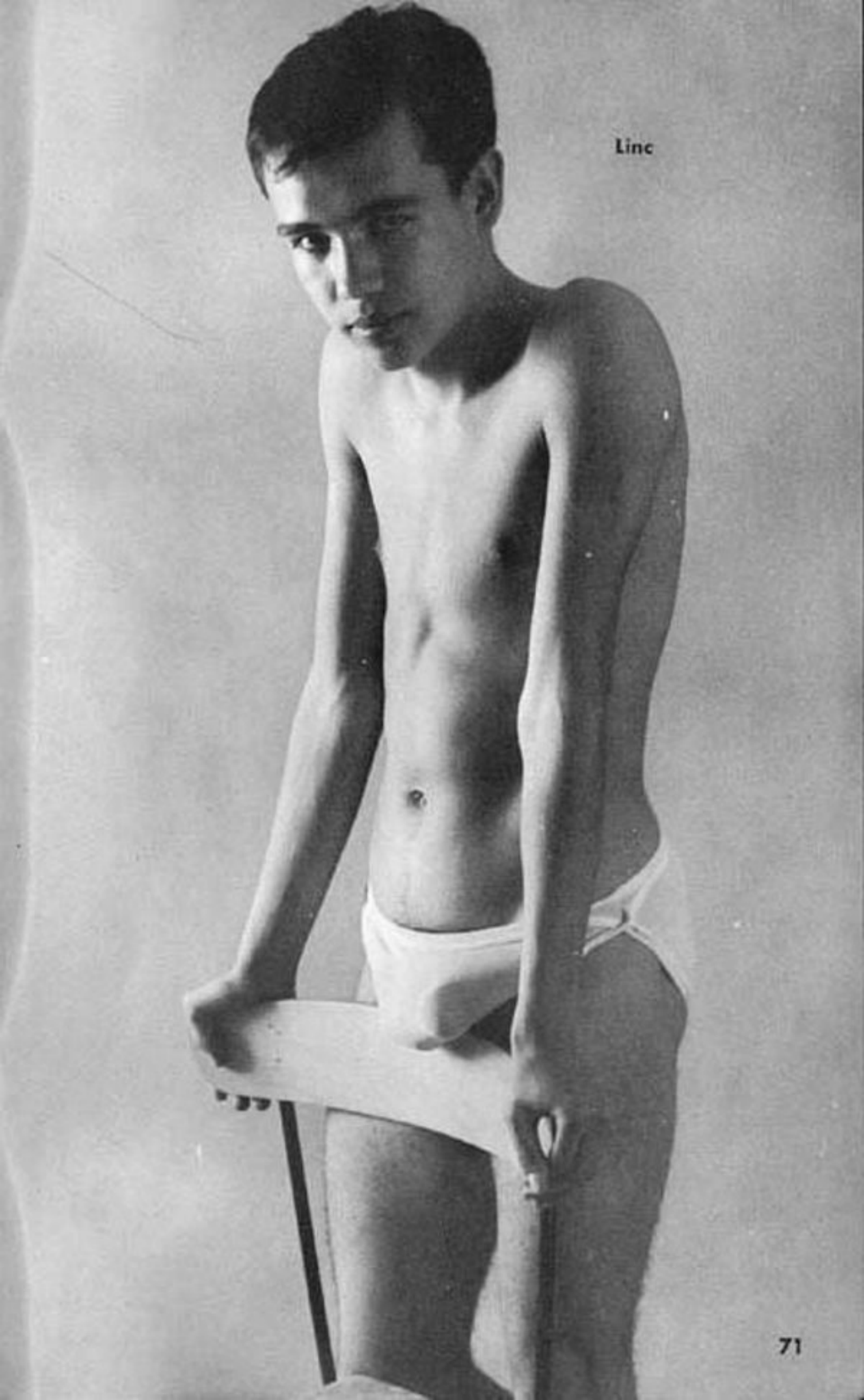
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